



Grace and Blessing



A History of the Ontario District of
The Lutheran Church - Missouri Synod

Mr. Otto S. Doen

Compliments of the Orleans
District

per Walter O. Raithe
President

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of
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Compiled by a Committee
under the direction of
Rev. Frank Malinsky, Honorary President
of the Ontario District

Foreword

The preparation and publication of the history of the Ontario District of the Lutheran Church-Missouri Synod is a magnificent contribution to the historical records of the Lutheran Church and, in particular, of our Synod.

You and your collaborators are to be commended for the efforts you have put forth in obtaining and assembling the data concerning the congregations and parishes of the District.

It is faith-strengthening to discern the guiding hand of God in the origin, development and growth of the congregations in membership with the Ontario District. The present generation of the District should be moved to deep gratitude to the Lord of the Church for His manifest blessing bestowed on the District during the seventy-five years of its existence and to renewed determination to work for its expansion, under God's continued favor, in the years that lie ahead.

I appreciate the opportunity to have been permitted to read the manuscript.

WALTER F. LICHTSINN,
Vice-President of
The Lutheran Church-Missouri Synod,
Hammond, Indiana.

Preface

The history of the Ontario District is remarkable. It is the story of a Church which has grown in spite of a late start and in spite of the fact that its teaching and its practice were considered straight-laced and narrow.

The Church grew because it enjoyed the blessing of God. That is one reason why the story should be told. Another reason is that our Ontario District wants it to be told.

We have reached the 75th anniversary. It is customary to celebrate such an occasion, to render thanks to God. We will thank God wholeheartedly if we know the remarkable story of our Church.

It has fallen to our lot to perform the task of writing the story. Many people write stories as a form of pastime. We call this a task because writing a story covering seventy-five and more years requires research. To give the discovered data form and plausible sequence requires time, thought and more research.

We could not have accomplished our task in the available time without the assistance of our able and most congenial collaborator. Pastor John Woelfle of Mitchell, Ontario, has a deep love for the history of his Church. For years he has read historical articles in church papers and synodical reports. He has made extensive notes. Whenever he ran across interesting items, not fully described on the printed page, he wrote to men and to women who might be able to furnish enlightening details. In that way he gathered a veritable treasure of interesting historical data.

In acknowledging the able assistance of Pastor Woelfle, we must say that it is impossible to give credit for his every contribution, since the business of editing imposes the necessity of piecing together and eliminating here or there. But that was all right with Pastor Woelfle. One must go a long way before finding another collaborator who, toward the end of our labors would write: "So far as I am concerned, you need not mention my name. To have had the privilege of working with you was my reward. More I do not seek."

We are indebted to a few others: To Mr. Albert Demerling of London, the third member of our committee, for his never-waning interest in our project and his willingness to perform every task assigned to him; to Pastor Gerald Schaus who was willing to read our early efforts and to offer constructive criticism. The same can be said of President W. O. Rathke, Pastor C. H. Neuhaus and of Pastor H. Erdman who, in addition, assisted us in the business of printing and publishing; and last, but by no means least, to my wife who not only typed our efforts several times, but who showed endless patience and ingenuity in finding the sequence of words and the continuity of thought in the jumble of corrected copy.

We are thankful that we were able to secure a number of pictures. It would have pleased us better to have been able to include a picture of every church and of every pastor. Since that was out of the question, we had to be content with showing a number of churches which serve as types. In those pictures the important thing is not, "Whose church is it?" but "What period does it represent?" The identification of the church will be found on a separate page together with the identification of persons on several other pages.

We did not "write up" some things for which our readers might look; for instance, the cost of churches and other buildings at different times, the parsonages that were supplied from time to time, new organs, furnaces, furniture, hymnals, bells or vestments. All these are interesting items, but there is a limit as to how much one can have printed and published.

We did not often use pious phrases, such as, "by the grace of God"; not that we do not fully recognize God's grace and love and guidance, but such phrases can easily become stereotype, meaningless, and therefore wasteful. Let us say once and for all: "By the grace of God we are what we are."

"Grace and Blessing" is the name of our booklet. Even in its composition we begin with an acknowledgment of His grace, and in the end we are constrained to render thanks and praise for His many blessings.

Elmira, Ont.
March 31, 1954

F. M.

Section One

GENERAL HISTORY OF THE ONTARIO DISTRICT

I. BEGINNINGS

"Elizabeth II, by the Grace of God, Queen of this Realm." Millions of us heard these words in the Coronation broadcasts of June 2, 1953.

"By the Grace of God, the Ontario District." With these words we begin our story of the history and development of the Ontario District of the Lutheran Church — Missouri Synod. Hereby we would express the conviction that, like our sovereigns, we are what we are by the unmerited grace of God.

Applying this ancient expression in our sovereigns' title to the history of the Ontario District is a forceful reminder, too, that the Ontario District originated, and now exists, under the reign of British sovereigns. The sovereign of Great Britain is the sovereign of Canada also. And while the people constituting this body of Lutheran Christians came, with few exceptions, from lands other than those under Britain's benevolent rule, still their hearts beat warmly toward the Kings and the Queens who, under God, have given them cause for gratitude and loyalty.

1. Source and Settlement

"Whence hailed the people who eventually became members of the Ontario District?" This query is the first to engage our attention in the story. Since the Lutheran pioneers of Ontario were almost exclusively of German ancestry, we must look for movements in Europe as a possible answer to our question.

What happened over there to cause people to come to Canada? We know what happens when an age-old reservoir, or tank, develops leaks and crevices. The pressure inside causes water to seep and squirt through the openings, forming pools and rivulets which eventually find their level somewhere.

The "reservoir" of people in Europe was bound to leak and to lose some of its contents. Overpopulation, frequent wars, heavy taxation, compulsory military service and religious persecution exerted pressure and caused many to leave the land of their birth to find homes elsewhere.

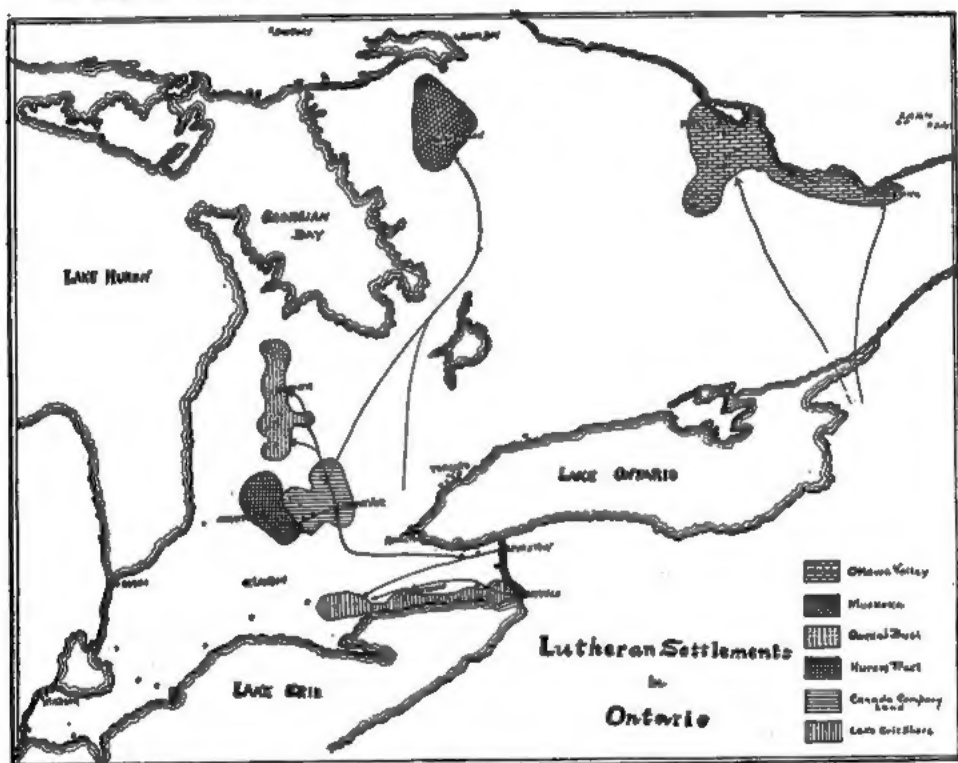
The human rivulets about which we are concerned in this narrative found their level first in the United States, especially in New York and in Pennsylvania. But in the course of time these states, too, experienced pressure within their bounds. What was the cause of the pressure? It was the nature of some of the German people. They wanted to colonize rather than to be absorbed. They felt secure in colonies; they felt they could best cultivate their language, customs and religion in colonies. For these reasons they sought large tracts of land. But land became scarce in such populous states as New York and Pennsylvania. The result was that a pressure developed, forcing this type of people to go elsewhere, either to Ontario or to more westerly states.

Consequently we find people, and among them some of our ancestors, moving across the border at Buffalo, settling along the north shore of Lake Erie, which was easily accessible by water and not too difficult to be reached by land. Some time later crossings were made at Lewiston, particularly by

immigrants coming directly from Europe. Those immigrants moved along the south shore of Lake Ontario toward the Grand River and followed its course until they reached the vast "Canada Company" land.

The "water" found its level in the area of which Kitchener is now the centre. From there other newcomers eventually moved westward to the "Huron Tract," into what is now Perth County, or northward through Woolwich Township into what was known as the "Queen's Bush," of which Hanover now is the central town. (A later article in this narrative gives an example of the conditions under which settlers acquired property from the land offices in the various tracts).

What we have written in the preceding paragraph accounts for the origin of movements to, and in, Western Ontario. How the Ottawa Valley and the northern areas of Ontario became parts of the Ontario District will be told in later sections of this booklet.



One question remains: When and how were our city congregations started? This came about principally near the turn of the century when the "industrial revolution" hit Canada. The children and the grandchildren of a predominantly agricultural people were no longer content to have their wants supplied by hand- and homecrafts or by the weaver, the tanner, the shoemaker and the blacksmith at the crossroad villages or in the small towns. They entered the large industrial establishments in cities like Toronto, Hamilton and London, where the needs of people were furnished quickly, cheaply and satisfactorily. The Church followed the young people into their city homes and gathered them into congregations.

Finally, after each of the two Great Wars, large numbers of people from the eastern provinces of Germany, from Poland and Russia, from the Baltic Provinces and from Southeastern Europe found a refuge in Ontario. Many of these have been received into our congregations and, since World War II especially, a number of new congregations have been organized, consisting almost entirely of New Canadians.

2. Religious Services in Settlements

"It is not incumbent upon us at this time to show the task of our pioneer fathers to transform the pathless and immense wilderness of trees and swamps and rivers into civilized communities, or to speak of the hardships they endured, of their initiative in overcoming obstacles, of their patience and self-sacrifice in laying the material and political foundations of our country, but rather to picture religious conditions as they then existed among German Lutherans."

This paragraph, taken from the splendid Anniversary Booklet written by the sainted Pastor A. Orzen (Kitchener, 1935), may well introduce our attempt to describe religious conditions in Ontario at the time our fathers settled in the areas referred to above.

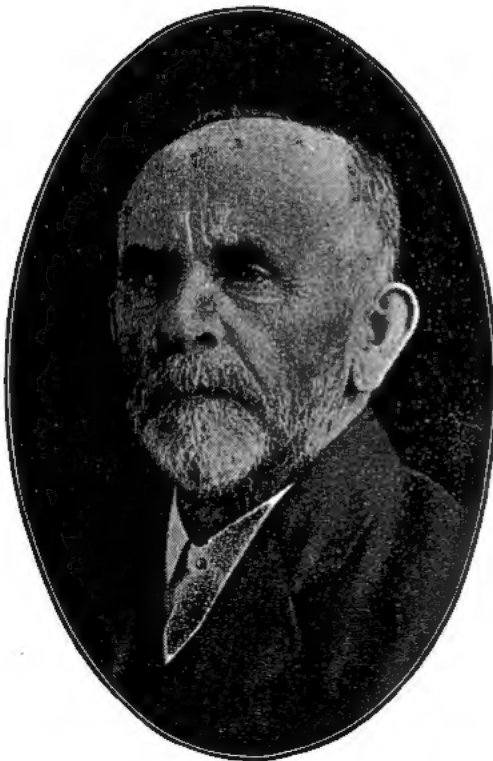
It is to be noted that the Ontario District was not the earliest to arrive upon the scene. Migrations of Lutherans to Ontario began about fifteen years after the close of the American Revolutionary War (1776), while the Missouri Synod was not organized until 1847. The first pastor of the Missouri Synod to serve congregations in Canada consistently was Pastor Johann Adam Ernst in 1854. The first resident pastor was Rev. C. Diehlman (*Fisherville*, 1854-1856).

(a) A Pioneer Speaks

Lutherans were first served spiritually by anyone who claimed to have the ability and the right to minister to them. Unfortunately, many of them were not worthy of being called pastors. In speaking of them, Pastor F. Dubpernell, a pioneer of our District, is quoted by Pastor Orzen as follows:—

"When in the year 1865 I acted in the capacity of vicar to the sainted Pastor Ernst, I frequently heard Pastor Ernst himself, as well as many other sincere members of congregations, make the remark: 'If only the Missouri Pastors had come to this section of the country ten or fifteen years sooner! How many more fine congregations adhering staunchly to their faith and confession there would be here!' Unfortunately, much has been irremediably lost in this respect.* The spiritual vagabonds, calling themselves Lutheran, have spoiled so many things here that it is indeed a miracle of God that there are still people in existence who are neither afraid to be known as Lutheran, nor, more remarkable still, to establish congregations, build churches and to maintain them at great sacrifices.

*Dr. F. Bente in his "American Lutheranism" (p. 36) introduces a poignant chapter on the deficiency in the supply of properly trained pastors by saying: "Deficiency in well-trained pastors and teachers was, from the very beginning, the greatest obstacle to the spread and development of the Lutheran Church in America."



Pastor F. Dubpernell
Pioneer and President

"The Lutheran immigrants who had settled here lived as families scattered hither and yon among a great variety of heterodox denominations. Their need and their desire for Lutheran services were supplied mostly by unsolicited and self-invited mercenary hirelings who would represent themselves as Lutheran, Reformed, Evangelical and, in fact, without any scruples whatever, as anything that may be pleasing to the individuals.

"Thus, in the course of years, the multitude had sunk into a spiritual decay which gave heed to no other consideration save to the question whether the 'reverend gentlemen' knew how to perform the most frequent ministerial acts, such as, baptism,

confirmation, marriage and burial, and could without stumbling recite or 'fulminate' a spiritual-sounding sermon. Whether they preached the Word of Truth and whether they observed the distinction between Law and Gospel or contributed anything to the edification of the soul; whether these so-called preachers, in some measure at least, conducted themselves as true shepherds of souls and as patterns to others in piety and godliness — to that the majority paid little attention, thinking indifferently: 'for those things the pastors themselves are accountable, and it is none of the business or responsibility of the parishioners.'

"Some, however, who still insisted upon pure doctrine and a blameless ministry easily became a prey to heterodox denominations. Others, again, suffered total shipwreck in their faith and the Lutheran Confessions, severed their connections with the church and even became hostile to preachers and churches, and scoffed at religion."

(b) Other Voices Speak

In similar vein, members of the United Lutheran Church complain of religious conditions before 1850. Dr. Valdimar J. Eylands in his "Lutherans in Canada" (1945) writes (p. 59): "Individuals imposed themselves on churches as pastors. They were either not in connection with an ecclesiastical body or never reported to the synods that had licensed and sent them forth. Most of them were men conspicuous only, or mainly, for

their vices and their irreligious lives, and as the congregations did not stand in correspondence with the church at large, they lost confidence and were discouraged and some united with other communions."

Dr. J. Reble in his "Jubilaeumsbuechlein" writes: "By what means many of the so-called preachers who served Lutheran congregations from 1830-1850 got into the ministry is difficult to understand. Many of them were deficient in morals and loose in character. There was not much about them that could be praised."

It is a well-known fact that many who posed as preachers in America were ex-school teachers or ex-lawyers who had become "impossible" "over there." They tried to make a "go" of it in the new settlements of America and believed that a try at the ministry would provide an easy living.

3. Arrival of Synods

The coming of clerical members of organized bodies in the "States" (Pittsburgh Synod, New York Ministerium and Pennsylvania Ministerium) relieved the deplorable situation. However, the synods of that day were not the close-knit and well-disciplined bodies that we know today. On the contrary, they were, so far as their leaders were concerned, made up of men who came from a variety of training schools in Europe and many of them shared the liberal and unionistic spirit that was rampant there. What brought them together in synods was largely not a desire for defense against error but rather mere expediency. Some were woefully devoid of Lutheran convictions*.

To this must be added, so far as work in Ontario is concerned, that the ablest men of those days were averse to coming to Canada. It was a wilderness to them. Those who did serve here had but limited opportunities to improve themselves by personally conferring with each other in matters pertaining to congregational life and doctrine.

And congregations were not easy to lead. Memberships were made up of people from various parts of Europe where diverse customs and confessions were in vogue and where the differences between Lutheran and Reformed convictions were systematically "played down" or glossed over, in efforts to bring about one United Church. Efforts of this kind here in Canada made trouble because they involved the consciences of men to whom the Bible, and not human reason, is the complete and final arbiter of

*Dr. Karl Kretzmann in "The Atlantic District and Its Antecedents" (p. 14) says: "It is true, there were many Lutheran pastors and whole synods who did not subscribe to the extreme (liberal) views of the leaders of the day, but even the best of them were inclined to unionism and indifferentism and were hazy in their conception of the principles of Lutheranism."

This may be an appropriate place to explain the word unionism which occurs a number of times in these pages: "Religious unionism consists in joint worship and work of those not united in doctrine. Its essence is an agreement to disagree. In effect, it denies the doctrine of the clearness of Scripture. It would treat certain doctrines as fundamental or essential and others as non-essential to Christian unity—a proposition which could be defended on only one of two premises: that God either was unable to reveal His will and mind in such a manner as not to be misunderstood or was not willing so to reveal Himself. In the former case the wisdom of God is attacked; in the second, His goodness. . . . The indifferent and pacifist stand of the unionist is condemned in all those texts which bid us beware of false prophets and to be separate from those who deny the truth." (Concordia Cyclopaedia p. 774.)

all matters in religion. Other difficulties arose because of the scarcity of pastors, which allowed but infrequent services and caused long and trying vacancies.

Additional difficulties arose from the fact that members insisted on having their children taught in the language of the forefathers. Hence much time and effort had to be spent in teaching the German language instead of "the one thing needful." Also, through the struggle with obstacles that had to be overcome in settling in a new and difficult country many became unduly toughened, outspoken and gruff; nor was there a scarcity of members who were willful and inconsiderate. Small wonder that the going in the congregations was not always smooth! The mettle of the most gifted pastors would be severely tested.

(a) The Missouri Synod Comes

Into this picture stepped pastors of the Missouri Synod. What kind of pastors were they? They were men whose characteristics commanded attention among Lutherans. They had a reputation for unswerving loyalty to the Word of God and the Lutheran Confessions and for conscientious and self-denying work in congregations. We will let someone outside the Missouri Synod (Dr. Eylands on p. 20) give a description: "This group of Lutherans is almost entirely German* in origin. Its fame lies in clear definite doctrinal teachings; emphasis on the best in German language and culture; a tenacious upholding of the parochial school; vigorous opposition to all secret societies; close communion; no altar or pulpit fellowship with other Lutherans, much less, of course, with other denominations;** a rigorous four-year training for theological students who may elect to do all their work in the German language. The power of this church, so unique among Protestantism, seems to lie in its separateness and its discipline."

An effort to understand the "men of Missouri" seems to require more than a mere paragraph or two. The fact is that when the Missouri Synod first became known in the United States about 1847, there were voices which "branded its organization as folly, an impossibility, an absurdity on American soil, and prophesied for it a speedy ruin and collapse." (Ebenezer p. 99)

Only strongly biased people, however, can feel that way after being informed of the experiences of these men and their bitter struggles with unionism and indifferentism in Europe and America. In their trials they had learned, like Luther, to regard the Scriptures as the inerrant Word of

*Dr. Eylands mentions the word "German" three times in one paragraph. That these Lutherans should have been German strikes him as noteworthy because he himself is a member of the Icelandic Synod, one of a number of non-German Lutheran Synods in North America.

**They were not unionists.

(By the way, lest anyone should worry that a church like this might not get along well, let us publish here what *The Christian Century*, an undenominational journal of religion, declared in its issue of November 25, 1953: "The Lutheran Church-Missouri Synod may be one of the most conservative bodies in Protestantism, but evidences multiply that it is, nevertheless, one of the most progressive—is in fact miles and years ahead of the field—in many areas: art and architecture, music, religious literature, radio, television, movies and, last but not least, public relations.") (*The Windsor Lutheran*, January, 1954.)

the living God, of which Jesus said, "The Scriptures cannot be broken." The Missourians learned to stand as a wall against anything that would make men indifferent to the inerrancy of the Bible and its unquestioned authority. The words of Hebrews 10:23 meant something to them, "Let us hold fast the profession of our faith without wavering."

In an age when creeds and confessions were unpopular or were, at best, treated with a patronizing smile, the Missourians emphasized loyalty to the Scriptures and to the Lutheran Confessions. They believed that compromises on the "profession of faith" are wrong. They were deeply offended at slogans like: "Deeds not Creeds," or sentiments like: "Why emphasize disagreements? Why not drop doctrinal differences? Why not give attention to weightier matters, namely, life and conduct?" Due to their trying experiences, the Missourians believed that God had been exceptionally gracious in granting them soundness of doctrine. What others looked upon as arrogance in them was actually deep humility, for they believed that God had preserved purity of doctrine as a blessed heritage to them, which they must at all costs preserve, defend and pass on to others. Hence their stand against the entering wedge of unionism, compromise and indifference.

(b) Opposition to Missouri

Since the Missouri men were not the first to arrive in Canada, their coming when it did occur, was not always welcomed by the clergy who were already on the scene. They accused them of "intruding" (Volksblatt Vol. 2, p. 27). As late as 1879 Pres. Ernst, in his first address to the newly-organized Ontario District, states, "Our opponents who could and should be our brethren in the faith have persistently labelled us as 'foreigners* who really have no business in Canada' and in that way they caused simple folk to be suspicious of us."

*Foreigners—They could not have objected to the nationality of the fathers, since they themselves were not natives of Canada. The label must have implied objection to the connection which our fathers had with "Missouri." It was from the State of Missouri that leadership in their Synod came.

The story of "Missouri":—"At the close of 1838 there came to New Orleans, La., a small vessel bringing the first of close to a thousand Lutheran Pilgrim Fathers to America. The last little ship arrived in January, 1839. Together the four vessels proceeded up the Mississippi River. In February, 1839, they landed in St. Louis, Mo., then a prosperous city of about 16,000 inhabitants.

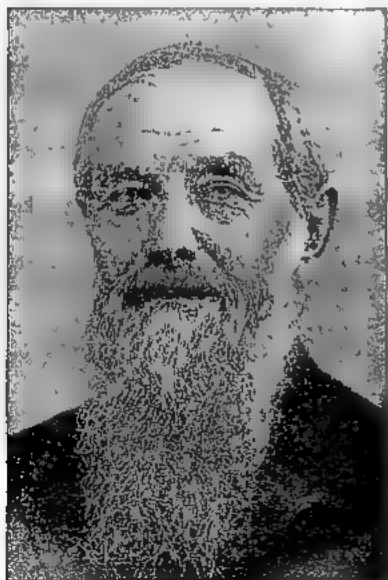
"But why did these Lutheran Pilgrim Fathers come to America? They were not poor and therefore did not look for wealth as many other immigrants did. Nor were they uneducated. Many of them were college and university graduates. But there was one privilege America offered them which they did not enjoy in their home country of Saxony. That was freedom to worship God according to the Holy Scriptures and the Lutheran Confessions. This was impossible in a country where the church was controlled by a state whose leading church men were liberals. Our founding fathers left their home country because they valued God's pure Word more than anything else in the world.

"They had as their pastor, the Rev. Martin Stephan. He led the majority of the immigrants to Perry County, Missouri. From a "common fund" he had bought a tract of land comprising about 4,500 acres.

"The Perry County settlers at first faced severe hardships. They were not accustomed to the climate, to the arduous work of felling trees and of building log houses, nor to the toil of cultivating poor and hilly ground. But they persevered. One of the first buildings they erected, besides their church, was a humble college for training future pastors and other church workers." ("You — Your Congregation — Your Synod" p. 24)

How wrong these detractors of Missouri were can best be seen if we relate the story of Pastor Johann Adam Ernst, pioneer pastor of a number of congregations, and organizer and first president of what is now the Ontario District. The life and activity of this man will also introduce to us Dr. Walther, his training and his trials, and the organization of the Missouri Synod.

(c) Pastor Johann Adam Ernst



Pastor A. Ernst
Organizer, Editor and First President

"Pastor Ernst was born in Oettingen, Germany, on November 27, 1815. Of his childhood little seems to be known, but in later years he worked as a cobbler's apprentice. Having read Dr. Wyneken's *"Appeal for Help in the Distress of the German Lutherans in North America,"* he resolved to lay down his tools and to offer his personal service. This decision he made known to his pastor, the Rev. J. Wucherer, who, in turn, referred him to Pastor Loehe. Ernst became his pupil and was trained by him for the teaching profession. Within a year he was sent to America (1842).

"After a wearisome and treacherous six weeks' voyage he landed in New York where he met the Rev. F. Winkler of Newark, N. J., who had just accepted a call to a professorship at the theological seminary of the Ohio Synod in Columbus. He advised Ernst to go to Columbus and to continue his studies. This he did. He became a teacher of a school in that city and studied theology on the side.

"As a teacher he met with much success. This school, however, led him into the ministry, for in June, 1843, he wrote to Loehe, 'From the father of a boy in my school I learned that thirty miles from here there is a settlement of Germans, most of whom came from the same district in which I was born. Their hearts are longing for divine services. The sects offered to serve them, but these they refused. Many young people are among them.'

(d) Ernst Learns to Know About Walther

"Through the pages of *Der Lutheraner*, published by Dr. C. F. W. Walther in St. Louis, Mo., the followers of Loehe, among them Ernst, realized that they were in doctrinal harmony with the Saxons of Missouri,* and the correspondence which ensued convinced the Saxons of the same thing. It was only natural that the desire for a closer union should arise.

*See Footnote under 3b.

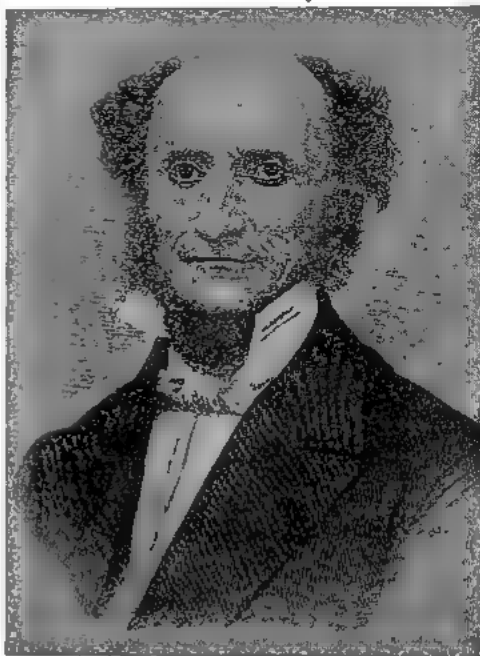
"In a letter written by Dr. Walther to Dr. Sihler of Ft. Wayne we read, 'We are strongly convinced that, without an external union of the true Lutheran ministers and their congregations, the unity of the spirit and therewith the unity of doctrine cannot be maintained.' Upon Sihler's question, 'Would it be possible to form a union together with our brethren?' Walther replied, 'I hold that it is not only possible but most desirable and that it is rich in promise for our mutual welfare; indeed, I consider it essential, for conscience' sake; . . . I for my part am willing to make any possible sacrifice in order to bring such a union into being.'

"It was this spirit that led to a series of three conferences, which were preliminary to the organization of our Synod. The first was a conference of the "Loeche men" in Cleveland, Ohio, in September, 1845, in which they discussed the plan of a union with the Saxons. They elected a delegation consisting of Pastors Sihler, Ernst and Lochner to confer with Walther and his associates in St. Louis. *Here the "Loeche men"—here Pastor Ernst—met Dr. Walther.*" (J. Woelfle) We will interrupt the story of Ernst to insert a brief sketch of

(e) Dr. Carl Ferdinand Wilhelm Walther (1811-1895)

"I was eighteen years old" said Dr. Walther, "when I left the Gymnasium (Junior College), and I had never heard a sentence from the Word of God out of the mouth of a genuine believer. I had never had a Bible nor a catechism, but merely a miserable "Leitfaden" which contained heathen morality.' When Walther attended the University of Leipzig he found that rationalism held sway there too.

"Walther was led to believe in Jesus Christ through a three-fold agency of which the Holy Ghost, in mercy, made use. First, there was an elderly candidate of theology, Kuehn, who led the studies and spiritual exercises of a group of earnest students. His theology was of a pronounced pietistic type but he was instrumental in leading Walther to Christ. Secondly, there was the wife of Revenue Officer Barthel, who, when Walther was at the verge of spiritual despair, pointed him directly to the grace of God in Christ. Thirdly, Pastor Stephan was instrumental in bringing Walther to faith. He advised him to lay hold of the full, free and unconditional promises of the Gospel. ('This man, by the grace of God, saved my soul.')



Dr. C. F. Walther
Father of the Missouri Synod

"Leaving the university for one semester, on account of severe illness, Walther took up the study of Luther's writings in his father's library. (Later, he similarly employed a second period of ill health in Perry County, Mo.). Thus he acquired a thorough familiarity with the works of the great Reformer. He graduated in 1833 (Leipzig), became a private tutor and was ordained to the ministry at Braeunsdorf, Germany, in 1837.

"The local church and the church authorities were steeped in rationalism, and therefore Walther's firm stand on the Lutheran Confessions and on Lutheran practice was met by opposition and even persecution. As a result he resigned his pastorate and joined the Saxon immigrants. Shortly after his arrival in America (1839), he took charge of the pastorate at Dresden and Johannsburg in Perry County, Mo. He gave active support to the founding of the log-cabin college at Altenburg, and for a time served as instructor. The sad task of unmasking the unfaithful leader of the Saxon immigrants fell to his lot, and it was he who, in the ensuing confusion, brought light and peace to the disturbed consciences of the former followers of Stephan.

"In 1844 Walther began the publication of *Der Lutheraner* which served to bring together faithful Lutherans in various sections of the United States. In the conferences of 1845 and 1846, (referred to in 3d) in which the question of organizing a confessional Lutheran synod was discussed by a number of pastors, and a draft of the constitution was made, Walther took a leading part. When the organization of the Missouri Synod was effected in 1847, he was elected its first president.

"As theological professor and president of Synod, Walther labored indefatigably and succeeded in firmly establishing it on the Word of God and on the Lutheran Confessions; nor could he, loving Zion as he did, refuse to take part, a leading part, in the doctrinal controversies thrust upon Synod. At his suggestion free conferences were held by members of various Lutheran bodies between 1856 and 1859 'with a view towards the final realization of one united Evangelical Lutheran Church of North America.'

(f) Now Back to Pastor Ernst, the Organizer

"It is interesting to note Ernst's reaction to Dr. Walther's personality: 'Pastor Walther made the greatest impression upon us. At that time, not yet thirty-five, he had features that seemed to indicate a greater age, very likely in consequence of the many and serious conflicts through which he had had to pass. He was a slender man with a prominent nose and fiery eyes. His thoughts and words were full of light. He was the enlivening and formative force outlining the principles for an orthodox, that is, Lutheran, union of congregations, or synod. He manifested a remarkable talent for organization.'

"Pastor Ernst became a charter member of the Synod that came into being in 1847. Shortly after, he accepted a call to Eden, N. Y. From there he made mission tours into surrounding districts and also into Ontario where he either organized, or assisted in organizing, several congregations (Delhi, Fisherville and Elmira). A severe throat ailment forced him to resign. He again followed his trade as a cobbler.

"Almost fully recuperated, he accepted a call to Euclid, Ohio, in 1860, where he labored until 1863 when, upon the advice of Dr. Sihler, he accepted the call from the Floradale-Elmira parish. According to the sainted Pastor Lohrman, Ernst had this to say about the call: 'When I received the call to Canada (West Woolwich) I not only thought, but I also said to my dear wife, "Anyone who desires this call may have it; I do not consider myself physically strong enough to go to that wild country."' Yet he considered the call important enough to consult with Pastor Schwan and President Wyneken. The result was that, in God's name, he decided to accept. On August 2, 1863, he was installed in the Floradale-Elmira Parish, and eighteen years of a most successful ministry followed.

"Through his untiring zeal and labors a number of congregations were organized, one even as far north as Magnetawan. In 1879 when the Canada District, as it was first called, was organized, Ernst was the leading and guiding spirit and he became its first president. The way had been partly paved for the organization of the District by *Das Lutherische Volksblatt*, which he issued from 1871 on and which proves to have been the first District paper within the entire Synod. He certainly is 'the father of Missouri Lutheranism in Canada.' He died in Euclid, Ohio, in 1895 at the age of 79 years, fifty of which were devoted to the holy ministry." (J. Woelfle)

(g) Conclusion

Let us recall that the purpose of our recital of the story of Walther and Ernst was to answer the question, "What right did Ernst and his co-workers have to enter an area which was already being 'served' by Lutheran pastors?" The answer is that they were called. They had not only what one might term an "inner call," an urge to save souls, but they felt a deep concern for Lutheranism which they saw seriously threatened in Ontario. Men who interviewed them with the purpose of securing their services told of unionistic "hobnobbing" on the part of "Lutheran pastors" with men of heterodox convictions. Ernst and his associates realized, of course, that the temptation to practice unionism was very great, because struggling settlements seemed to require co-operation at any cost. Expediency seemed to dictate unionism, but that it would be right in the sight of God was certainly never admitted by the "Missouri men," and they were determined to do the will of God at all costs. Hence, when the call came from men who felt that what they were being taught was not Lutheran and that the administration of the Sacraments was not in accordance with Lutheran teaching, their call did not fall on deaf ears.

The first community in Canada to which Pastor Ernst was called was Fisherville. A little later the congregation near Delhi (Rhineland) called on him for help. There he was instrumental in bringing about an organization that was truly Lutheran instead of a society which compromised between Lutheranism and Calvinism.

II. DEVELOPMENTS IN WATERLOO COUNTY

Ernst's influence in Delhi and in Fisherville caused a call for help to come from distant Floradale in Waterloo County. With characteristic zeal he went to work. His connections with "St. Louis" enabled him to secure a suitable candidate for Floradale. The persistence of the delegation which came all the way from Floradale to see him and his co-workers convinced Pastor Ernst of the urgency of the call.

But the relief given to Floradale caused his influence to spread in Waterloo County. The story goes: "In Elmira existed a congregation with no synodical affiliation at the time. A delegation of two men waited on Wichman, the candidate whom Ernst had secured for Floradale. The men requested him to become the pastor of their St. James Congregation also. Pastor Wichman accepted the call and began officiating in truly Lutheran fashion. But he soon learned that the congregation was not really Lutheran but that it had a constitution which was fashioned after the United Church of Germany. Pastor Wichman proposed a Lutheran constitution and had it thoroughly discussed by the congregation. However, when, after its adoption, he attempted to inaugurate truly Lutheran practice—especially with regard to the celebration of the Lord's Supper—he met with opposition which was so determined that his opponents did not hesitate even to lock the doors of the church on him. When the congregation as such later on declared that it was not, and did not wish to be, purely Lutheran, but preferred to remain "United" (uniert), there was a split in the congregation, and thus St. Paul's in Elmira came into existence." (Quotation from Elmira's 50th Anniversary Booklet)

After Pastor Wichman's untimely death in 1861, Pastor Ernst was called to serve in Elmira in its formative years. From there he founded a number of congregations. What methods he employed in taking over congregations where there was dissatisfaction over existing conditions can be seen from what is recorded about the manner in which St. Paul's Evangelical Lutheran Church in Kitchener (then Berlin) was organized.

1. That Man Bindemann

In Kitchener there existed from its early days a congregation which was commonly believed to be Lutheran. It had been founded and guided for over a quarter of a century by a genius of a sort who bore the name "Bindemann." To avoid the semblance of bias in describing him we shall let Dr. Eylands speak (p. 65):—

"The writer of the obituary of F. W. Bindemann in the *Berliner Journal* of December 7, 1865, makes no comments on the ministry of this man other than that he served for thirty years as the pastor of St. Paul's Congregation. He could hardly have said less.

"The fact is that Pastor Bindemann was one of the great figures in early Canadian church history, a man of rugged frame, firm convictions, great energy and unflinching courage. He does not appear to have made any pretense of being a Lutheran, although he served Lutheran people most of his life. He played a lone game, was independent of every synodical

connection, and was subject to no law but his own. In his preaching he was an advocate of liberalism in theology, and was styled by some as a universalist."

2. Pastor Ernst in Kitchener

Pastor Orzen, in his anniversary booklet, describes the coming of Pastor Ernst to St. Paul's two years after Bindemann's death:—

"Knowing that Pastor Ernst had consented to serve other parishes, besides the Floradale-Elmira charge, the members of St. Paul's began to wonder whether they could obtain his assistance. The congregation resolved to appoint a delegation to interview Pastor Ernst. On September 22, 1867, the representatives of the congregation sought out Pastor Ernst in Elmira and broached the question whether he could procure an honest and upright pastor for them or, failing in that, undertake to serve the congregation himself. Pastor Ernst described this interview and the sequel of events as follows:—

"Often already I had passed by 'Bindemann's Church' admiring the beautiful site and sighing in secret to God that He would have mercy on the poor people and grant them the unadulterated Gospel. And now, behold, these very people came to me asking for my counsel and aid. I shuddered upon hearing this unexpected proposition, but there came to my mind the words of Christ: 'Preach the Gospel to every creature!' Thereupon I answered, I could not procure a pastor for them, inasmuch as our own Synod experienced the greatest difficulty in supplying its congregations; and, as to whether I personally could serve them, that would depend upon the consent of my parish and, yet again, upon whether conditions in their own congregation were of such a nature that I could accept a call from them with a good conscience. I would come to them in three weeks and preach a sermon, and after that, proceed to negotiate with the congregation.

"And so I came to Berlin on the 13th day of October, 1867, and pursuant to my promise to the deputies of the congregation, I preached a sermon on the Gospel of the day, speaking exactly as though I were in my home-parish and with never a syllable mentioning the matter for which I had really come. After the sermon I requested the voting members to remain. First of all I told them how it had come about that I, a stranger, was today in their midst; I repeated the answer which I had given to the committee in Elmira, that I had sought and obtained the permission of my congregation to serve Berlin, provided that matters coming into question could be reconciled to God's Word and will.

3. Ernst's Propositions and Convictions

"Two things came into consideration: First, I would have to tell the congregation what kind of preacher they would get in me, if they called me to be their pastor, and then, what I would have to require of them in such an event.

"You all know that I am a Lutheran pastor. As such I believe that the Holy Scriptures are the Word of God and that all things therein, from the first to the last verse, are true.

"I therefore also believe, teach and confess that there is a Triune God: Father, Son and Holy Ghost.

"I believe that Christ is not a mere man, a "wise man of Nazareth," but that He is the true Son of God and the only Saviour of the world.

"I believe that man is justified before God, and eternally saved, through faith in Christ, and not by works.

"I believe that baptism is not merely a rite of initiation, or an inaugural ceremony, for entry into Christianity, but that it works regeneration (the new birth) and thereby, if it so be that one believe, one receives forgiveness of sins.

"I believe that in the Lord's Supper not only the bread and wine are present as signs and symbols of the body and blood of Christ, but in, with and under the bread is the true body and in, with and under the wine is the true blood of Christ, according to His own words, "This is my body; this is my blood."

"I also believe that God through the called and ordained servant of the Word forgives sin. To be sure, God only can forgive sins, but He does so through man.

"I furthermore believe that there is a heaven and a hell and a resurrection of all the dead.

"In brief, I believe everything that the Bible teaches. I will also, at the very outset, confess publicly that I can admit no one to the Lord's Supper who does not profess to believe all these things or rejects a single one of these articles of faith.

"Having thus stated my convictions, I asked whether the congregation wanted to have a preacher with a confession of this kind. The congregation, with the exception of a few, answered in the affirmative by the show of hands.

4. The Obligations of St. Paul's

"After this was over, I showed what I would have to require of the congregation, if I were to become its pastor. In the first place, a valid call. That means a call, not for a year or two or ten years, but for as long a time as God wills. This, of course, like all other matters, I explained in greater detail.

"In the second place, the congregation must be willing to receive instruction from the Word of God and not hinder the pastor (who by God has been entrusted with the cure of souls) when he would be looking after the spiritual welfare of individual members.

"In the third place, before partaking of the Lord's Supper, the members must be willing to announce themselves and thus provide the pastor with an opportunity to advise individual souls.

"Furthermore, the congregation must agree to have the children receive instruction from a Lutheran catechism only.

"And finally, the congregation must be willing to introduce orthodox hymnbooks. However, as to the latter point, I would allow them time; it was not to be done today or tomorrow, but the understanding was that it be

done as soon as practicable. However, if at the very beginning, they would declare their unwillingness ever to do so, we would from henceforth and ever after remain parted company.

"Under the above conditions only would I be found willing to accept a call from them. The congregation—again with the exception of a few dissenters—signified its agreement to all these conditions, this time by a rising vote.

"When all this was over I continued, "By acceptance of all these conditions the members have confessed their adherence to the orthodox doctrine; what kind of congregation is it, therefore, according to such confession?" The answer came from out of the congregation, "A Lutheran Congregation." Well said and correctly stated! But you have other names inscribed in the stone of your tower and in your deed. (*The German United Evangelical Protestant Christian Congregation in Berlin, Waterloo County*)

"I do not require that you forthwith efface the present name from the stone; but do not forget, you are now really and truly a Lutheran congregation. The term *united* I will interpret, not in the sense that people of diverse creeds could belong to the congregation, but only according to Eph. 4: 1-3, namely, that it is your intention and will to be and remain genuinely united in one confession and in one faith. The term *Evangelical-Protestant* was the name of our church in the age of the Reformation and it enjoyed a good reputation; today, however, it has an exceedingly odious sound, because all and sundry sects, who above all things do not want to be mistaken for papists, apply this name to themselves. This appellation, therefore, is no longer an appropriate name for us."

5. Recapitulation

That is the story of how Pastor Ernst came to Canada. It shows in what manner and spirit he took over work in existing congregations. Ernst was a pattern for Missouri pastors. Where they were asked to serve congregations, they conscientiously weighed the evidence laid before them as to whether congregational rights had been denied and whether consciences had been violated by unscriptural teaching. They honestly laid down their principles to the congregations before they undertook to serve them permanently. Merely enlarging their field of labour at the expense of existing parishes was definitely not their object. They were not the type of men who served merely for the sake of bread.

We sincerely believe this concerning our fathers. They were consecrated men and they were too busy for mischief-making. If there were cases where mistakes occurred, it may well be laid to the fact that dissident groups or congregations were given the benefit of the doubt. Pastors argued, "Souls are in danger of perdition if they are left without the Word and the Sacraments. Whether or not this lack of the means of grace is through their own fault, we will not presume to judge. God will do that. Our responsibility is to serve them. Congregations, like individuals, get sick and must be treated." Incidentally, Missouri Synod pastors were not the only ones who acted on that principle.



St. Paul's Church, Elmira, in 1879

III. THE ONTARIO DISTRICT IS ORGANIZED

By 1879 the number of pastors belonging to the Missouri Synod and working in Ontario had increased to fourteen, and more than a score of congregations were being served by them. Besides Delhi, Fisherville, Floradale, Elmira and Kitchener there were congregations at Warburg, Humberstone, Gas Line, Jordan, Wellesley, Petersburg, Poole, Logan, Kurtzville, Normanby, Howick, Sebringville, Stratford and Dashwood, and in Eastern Ontario, Ottawa, Locksley and Germanicus.

Pastor Ernst had long foreseen the need of an organization patterned after the Districts of Synod in the United States. He wrote about it in the *Volksblatt*, of which he was the editor: "Not that the number of congregations is so large, but that we are a geographical unit which has no easy access to fellow-congregations in the neighbouring States of New York, Pennsylvania or Michigan, due to the necessity of crossing the international border—these circumstances cause us to contemplate and to urge the organization of a District in Canada."

After the organization had been effected, in the days between April 17 and 23, 1879, (in St. Paul's Church, Elmira), Pastor Ernst made an impromptu "Synodalrede" (president's address) in which he recounted the circumstances which had led up to the organization of what was then properly called the Canada District. Said he, "We in Canada are confronted with many conditions that are different from those facing our brethren beyond the border. Because of political and geographical differences between us and the States there is a certain antipathy in our congregations toward what members feel is "foreign." Our dear Missouri Synod has often been called a "foreign body," and it has been practically impossible to arouse any inclination to join Synod. Attendance on the part of Canadians at conventions "over there" has always been very slim."

*Synod at that time was divided into the Eastern, Western, Northern and Central Districts. Since the congregations in Ontario were being visited and served by pastors from the Eastern District, it was but natural for this vast field in Canada to come under its "jurisdiction," and so it remained for twenty-one years. Subsequently (in 1875) Ontario was made a part of the Northern District which at that time comprised Michigan, Wisconsin, Minnesota and Western Canada. For Ontario that arrangement did not last long, the obvious reason being that in 1879 this territory became the Canada District. However, the area west of the Algoma Central Railway is still served by that part of the former Northern District which is now the Minnesota District.

1. General Information About Synod

There is no point in writing much about the rules and regulations that were adopted as guidelines for the new organization. The pattern for the Districts of Synod is laid down in the constitution of the General Body, and the constitution of Synod is, so far as it can be applied, the constitution of the Districts.

When in 1930 the Ontario District was incorporated under the laws of the Province, the constitution of the Missouri Synod was written into the Articles of Incorporation, together with the by-laws which apply to the Ontario District. The Missouri Synod is so constituted that the Districts are part of the General Body. Congregations and individuals (pastors, teachers, professors and candidates of theology) become members of Synod by becoming members of the Districts. The president of the District is automatically a president of the Missouri Synod and is vested with executive power in appropriate areas of activity, such as the assigning of calls to graduates.



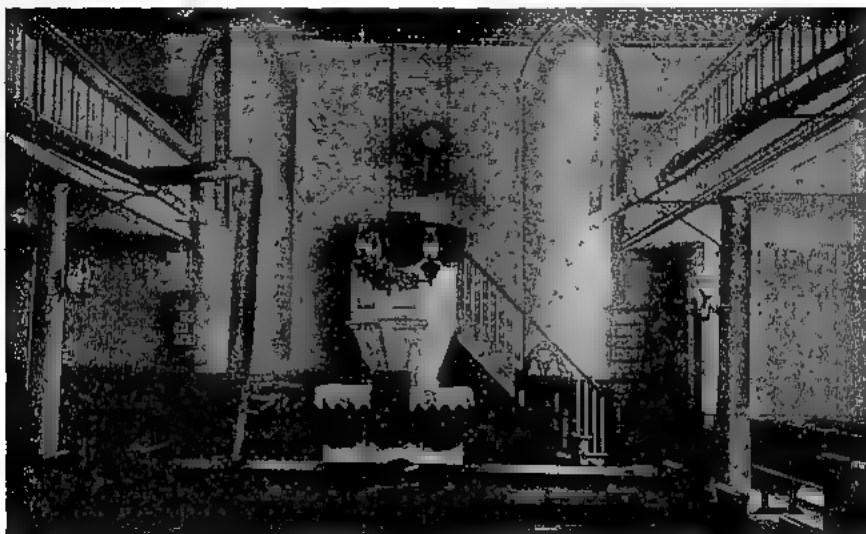
Pastor W. O. Rathke
President of the Ontario District

Membership in Synod can never become dangerous to congregations or to the Districts because one of the primary laws of the Synod is that Synod is a mere advisory body and that its resolutions become binding upon the members only after the congregation has, by resolution, made them its own. A characteristic of Synod is this, too, that it has never made business matters its chief concern at its conventions. It gives much time to discussions of Scriptural and doctrinal matters.

That is true of the Districts of Synod as well. As early as at its first convention in 1879 President-elect Ernst was able to announce that provision had been made to have two essays presented for discussion, one on "The Essential Truths Concerning a Lutheran Synod," and the other on "The Call Into the Holy Ministry."

The Canada District changed its name to "The Ontario District" in 1922. Until 1920 the Western Provinces of Canada were still served by pastors of Districts in the United States, especially of the Minnesota District. After the Alberta-British Columbia and the Manitoba-Saskatchewan Districts were organized, there was no longer any point in calling the synodical area in the East "The Canada District." There were but two small congregations in the Province of Quebec, so the name Quebec was not taken into the new name, especially since the predominance of the Roman Catholic Church in that Province will make vigorous growth of our Church there unlikely except for a miracle of God's grace.

"So will I Compass Thine Altar"



About 1860



1920



1927



1950

2. Effects of Two Wars

The Ontario District has throughout the years sailed its blessed course on a fairly even keel. The change from the use of German to English, which caused some individual congregations considerable grief, did not seriously affect the District as such. Even the sudden abandonment of German services at the outbreak of World War II brought few repercussions.

The sudden change came as a precautionary measure. During World War I some Lutheran churches in Canada experienced hatred on the part of misguided and biased Canadians, and in a few cases it was because Canadians of German extraction had forgotten in the long years of their prosperous domicile in Canada to burn the bridges between themselves and their old Fatherland.

In order to prevent the repetition of such sad experiences, many congregations thought it best to discontinue the use of the German language in their public services during the war. To the credit of all concerned it must be said that the same mistakes were not made twice. The bigotry and thoughtlessness during the first war were not repeated. Perhaps the willingness of the people of German extraction in Canada to sacrifice their privileges, for the time being, was responsible for the difference in popular behaviour.

Nor did the Lutheran congregations suffer culturally or spiritually because of the abandonment of German in their services. Whole generations of people of German extraction in Canada had been reared and educated by means of the English language. Why should they object to the loss of something which their children did not even want to use? The large influx of German-speaking people, which to a great extent resulted from the atrocious behaviour of certain Europeans at the close of World War II, has revived the use of the German language in Lutheran and in other churches in Canada. Experience, however, already shows that the New Canadian adopts the use of the language of his new "fatherland" much more readily than did the Germans of seventy-five and a hundred years ago.

3. Other Experiences

There was one occasion only when, for some reason or other, an overture was presented to a District Convention advocating that the District disband and become affiliated with the Eastern District. That was in 1906. The overture was emphatically declined.

Only one president was, during his term of office, beset with so much opposition from within his District that he felt obliged to resign his office before the expiration of his term. There was actually no rhyme or reason for the existence of the turbulence through which the District passed during that period. No great issues were at stake. It was simply an unfortunate clash of personalities. Later developments showed that illness played a considerable part in the earlier disturbances.

Our history of the District would be incomplete if we did not mention the stress of the years of the "Great Depression." Our District was affected in such a way that its members felt obliged to retrench on congregational

and on District levels. Many congregations cut the already low salaries of pastors and teachers; and the Districts of Synod delayed putting ministerial candidates to work even though people were more than ever in need of the comfort of the Word and the Sacraments due to their suffering under the lash of unemployment. At that time many, unfortunately, spoke of an over-production of pastors—as if that could be possible in view of the Saviour's words, "The labourers are few!"—and students and graduates were employed at pitifully low salaries. It took the horrors of World War II to awaken the Church out of its stupor.

This item may be worthy of note: Because of the low wages and the low cost of materials during the Depression, several fine churches were built. How could we afford it? Well, contributions to Synod's budget, low to begin with, did not greatly slump during the Depression. The people were used to giving certain sums for missions and they were ashamed to let them sink lower. Since all wages were low, the Church, too, paid low salaries and with the money thus saved houses of worship were built. Thank God, we have seen the light. The finances of the District have greatly improved.

IV. ORGANIZATIONAL PROGRESS

It is interesting to follow, in the records, the course of adjustments that were made in our organization in order to take care of its work and its needs as they developed in the course of time. At first the executive officers (president, vice-president, secretary and treasurer) were able to transact all the business and meet all the requirements that devolved upon the young organization.

1. Growth Requires Committees

By 1882 the aggressive president had made a trip to distant Muskoka and had found a number of Lutheran families who were destitute as to their spiritual needs. As a result of his report to the District convention, a pastor was called to the Muskoka-Parry Sound area. The care of this first mission of the District required more time and effort than the president and his executive could spare, so a Mission Committee was elected.

The second committee to become a necessity was one to be entrusted with responsibility of supplying support for pastors' and teachers' widows and orphans. This was in 1885. In 1901 the support of indigent students was added to the duties of this committee.

Since the income of the District had risen from \$855.00 in 1879 to \$1,535.00 after ten years, an auditing committee was elected.

A really progressive step was taken in 1907 when a Church Extension Committee was elected. By this time the drift of young people into the cities was in progress. New mission stations were started. They needed assistance not only in supporting their pastors but also in supplying suitable places of worship. The committee inaugurated the revolving fund, called Church Extension Fund, from which loans are made to missions for building churches, parsonages and schools. This fund has been of inestimable value to struggling congregations. After forty-five years of operation, the Church Extension Fund has a net worth of over \$100,000.00.

In 1909 a special School Board was elected in the hope of starting more Christian Day Schools in the District. This committee took on the entire educational programme of the District as time went on. In 1912 an Immigration Committee appeared desirable. The spurt of immigration, however, suffered an abrupt end when the First Great War was sprung on the world. Also in 1912 the first complement of official visitors was elected.

2. Birth of the "Mission Treasury"

Under the presidency of W. C. Boese of Kitchener (about 1918) the finances of the District received intelligent and determined attention for the first time in the history of the District. Until then contributions of the congregations and of individuals had been sporadic, without planning, and apparently without much realization of how important giving is to the extension of Christ's Kingdom and in the life of a Christian. People gave gladly enough, but only as they saw the need in specific cases. Whoever could put up the "best case" in his particular cause usually got the collections. Often the regular and real needs were not kept in the consciousness of the people and were, therefore, overlooked when the offerings were made. Under President Boese's able leadership the "Mission Treasury" was established and a committee elected whose duty it was to study the needs of the various existing treasuries so that collections could be systematized and properly timed and motivated. All treasuries were given their appropriate share of what was collected in a given time.



Pastor W. C. Boese
Father of "Mission Treasury" and President

Incidentally, during President Boese's administration (1909-1918) the receipts of the District rose from \$8,827 to \$38,824 in spite of the fact that people were at times offended by articles in the *Volksblatt* which appealed to the sense of duty and rivalry in giving, rather than to that of love and privilege. Articles of the right kind prevailed in later years and they proved effective in raising funds for Kingdom work.

3. Still More Committees

Indicative of the progress of science and invention is the fact that in 1928 the Ontario District elected a Radio Committee to arrange for broadcasting the message of salvation over the air.

The guiding of the work among the young people and of the work in their organizations (Walther League) was given into the hands of a committee for Young People's Work (in 1923). (It must be said, however, that

work among the young people had not been neglected previously. In 1911 the Ontario District of the International Walther League was organized with the help and the blessing of the District and its leaders. And during World War I, pastoral letters were sent to the "boys" in service; the *Volksblatt* carried pages, printed in English and edited by young pastors, for the benefit of the young people. Later on, the Young People's Committee acted as a liaison between the District and the Walther League, especially with a view to learning the needs of the young people.)

4. Reorganization of Committee Work

By 1930 it had become evident that some of the committees of the District were working at cross purposes and that the requirements, particularly of Missions and Church Extension, were dovetailing and still not receiving intelligent attention and appropriate adjustments. Under these conditions a progressive step was taken. The District took advantage of the occasion afforded by the incorporation of the Ontario District to form the Executive Committee which consisted of three pastors, three laymen and the executive officers of the District. This committee combined the former Missions-Church Extension- and Finance-Committees and worked effectively in this fashion for eighteen years.

In 1948 a consolidation of the Executive Committee and the Board of Directors took place and all the work of the District was put under five departments: that of Missions and Church Extension, that of Stewardship and Finance; that of Publicity, Public Relations, Support and Pensions and Students' Support. There is also the Department of Parish Education and the Department of Visual Aids. The Board of Directors consists of three executive officers, three pastors, two laymen; the two vice-presidents and the honorary president are advisory members.

Since 1945 the District has had the benefit of a full-time worker in the office of Executive Secretary (called Field Executive since 1948) in the person of Pastor H. Erdman who works from a centrally located office (adjacent to that of the treasurer of the District, Mr. W. H. E. Schmalz) in Kitchener.

Besides the office of Official Visitors, the District has an Appeals Committee, an Architectural Committee, a Unity Committee, an Immigration and Relief Committee, a Constitutions Committee, a Legal and a Press Committee and an Archivist.

These Men Gave Outstanding Service



Pastor Horace H. Erdman,
Field Executive



Pastor John Woelfle,
Historian



Pastor Albert
Orzen,
Chairman of
Executive
Committee



Pastor Clemens
Reuhaus,
Chairman of
Board of
Directors



Mr. W. H. Schmalz,
Treasurer
1909-1933



Mr. W. H. E.
Schmalz,
Treasurer 1933-

5. A Few Statistics

Our collaborator, Pastor John Woelfle, has furnished us with a few statistics which he has culled from the records. Although very interesting, space will not permit the printing of more than the following:—

	Pastors	Congregations	Communicants	Contributions
1879	14	28	2,036	\$ 855.00
1890	23	42	3,860	4,330.00
1919	30	50	7,600	10,889.00
1929	37	67	8,318	32,701.00
1939	38	70	10,034	30,302.00
1949	45	69	11,900	72,829.00
1953	53	89	20,000	99,008.00

Presidents		Secretaries		Treasurers	
A. Ernst	1879-82	H. Schroeder	1879-82	George Renter	1879-90
C. Hochstetter	1882	J. C. Borth	1882-90		
F. Dubpernell	1883-88				
F. Bente	1888-94	P. Andres	1890-94	C. Heimbach	1890-95
W. Weinbach	1894-06	H. C. Landsky	1894-00	C. Ruppel	1895-09
C. W. G. Eifrig	1906-09	W. C. Boese	1900-09		
W. C. Boese	1909-18	H. C. Landsky	1909-12	W. H. Schmalz	1909-33
		R. A. Eifert	1912-18		
P. Graupner	1918-19	F. Malinsky	1918-21		
R. Eifert, Sr.	1919-21				
F. Malinsky	1921-48	H. Sander	1921-24		
		A. Dashner	1924-33		
		A. Preisinger	1933-39	W. H. E. Schmalz	1933-
W. O. Rathke	1948-	C. J. Killinger	1939-		

Conventions — Where and When

	How Often	In What Year(s)					
Elmira	6	1879	1892	1903	1924	1937	1952
Fisherville	5	1883	1894	1909	1922	1939	
Kitchener	5	1885	1895	1906	1930	1945	
Ottawa (St. P.)	5	1889	1897	1904	1921	1936	
Sebringville	5	1886	1900	1913	1934	1948	
Dashwood	4	1898	1912	1925	1942	Logan	1891
Wellesley	3	1882	1901	1915		Rhineland	1918
Pembroke	3	1910	1927	1951		Normanby	1919
Tavistock	2	1888	1907			Ottawa (St. Luke's)	1931
Stratford	2	1933	1949			Clifford	1940
Humberstone	2	1880	1928			Locksley	1946

Essayists at Conventions

F. W. Schmidt	W. Wente	P. Dannenfeldt	A. F. Pollex
W. Linseemann	W. Moll	Theo. Graebner	H. H. Erdman
C. Hochstetter	C. Gross, Sr.	P. E. Kretzmann	W. O. Rathke
John Frosch	B. Oldenburg	Walter A. Maier	J. T. Mueller
F. Dubpernell	P. Graupner	W. C. Kohn	F. E. Mayer
Peter Andres	J. Sohn	Wm. Arndt	L. Henze
J. Kirmis	H. Hamann	O. P. Kretzmann	Paul Bente
F. Bente	L. Wahl	Th. Hoyer	Carl Munding
W. Weinbach	Theo. Huegli	A. Rehwinkel	J. E. Herrman
A. Kraft	F. Verwiebe	M. J. Michael	Walter Baepler

Topics

A Truly Lutheran Synod (twice)	Women of the Old Testament
The Pastor's Call (twice)	Good Works
Sorcery	State, Bible and Pope
Means of Grace	Temperance Movement
Conversion	John the Baptist
Unity in Lutheran Synods	Eschatology
Life Insurance	St. John
Life Everlasting	God's Judgment in World War I

District Presidents



F. Bente



W. Weinbach



P. Graupner



R. Eifert

C. W. G. Eifrig



Our Needs in Canada
 The Earthly Calling
 Pulpit Fellowship
 The Two States of Christ
 Baptism
 Office of the Keys
 St. John's Gospel
 St. Peter
 Missouri Synod
 Christian Education
 Penitential Psalms
 Atonement
 Christian Liberty
 The Image of God
 Adam
 Job

Israel's Apostacy
 The Lord's Prayer
 Lodge Practice
 Bible Criticism
 Stewardship (thrice)
 Sanctification
 Letter to the Hebrews
 Luther's Controversies
 The Deluge
 Archaeology
 The Term Kingdom
 Missions and Stewardship
 Preservation
 Priesthood of Believers
 Communism
 The Holy Christian Church



First Fiscal Conference in Ontario -- 1953

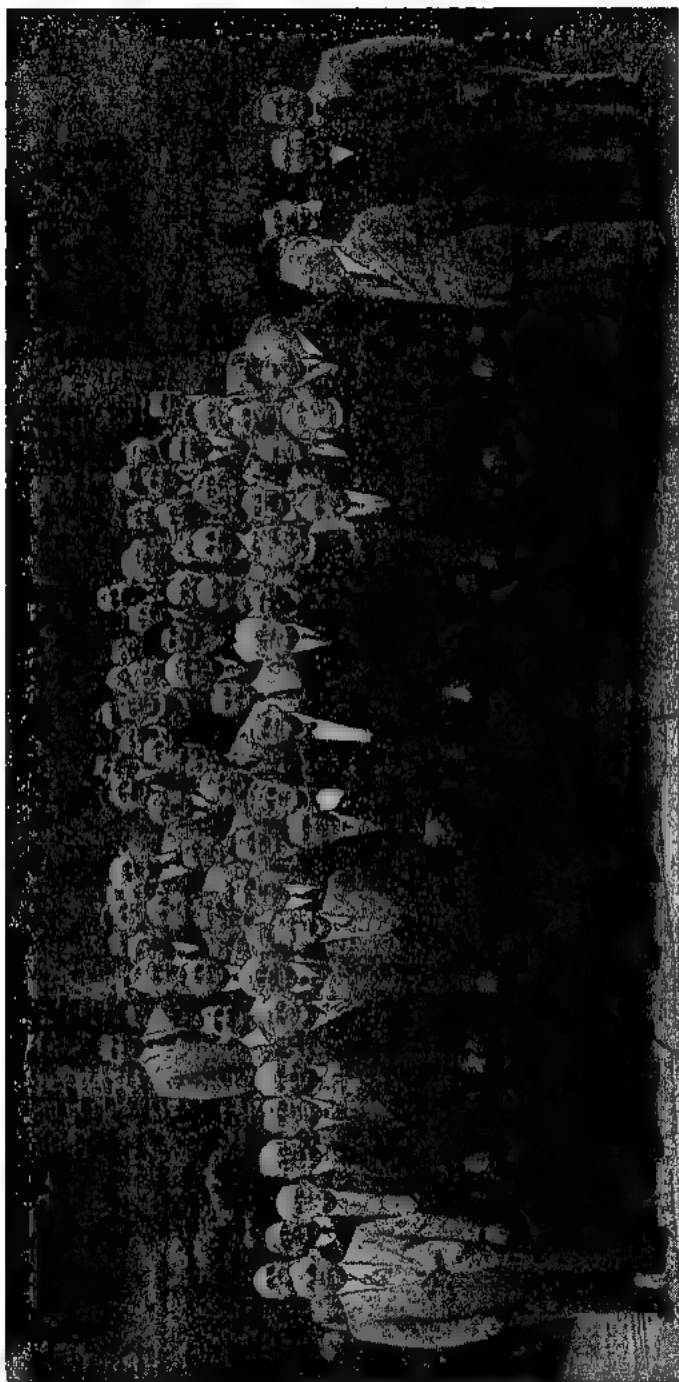
6. The Church Extension Fund

The Church Extension Fund from which money is lent to congregations, especially missions, to build churches and to build or purchase parsonages, was and still is a very important factor in the growth and development of the Ontario District. This fund had its beginning in 1909 when an appeal was made in the *Volksblatt*, requesting the members of the congregations to make contributions. Fifteen hundred dollars was contributed during the first year.

The first loan was made in 1909 to the congregation at North Cobalt. The church constructed with the aid of the loan was later destroyed in a forest fire. The sum of \$1,200 was involved. In 1911, \$3,200 was loaned to St. John's, Toronto, and in 1913, \$1,000 to St. Peter's, Stratford. Between 1909 and 1925 loans were made to St. Catharines (\$1,900), Pembroke (\$2,500) and London (\$6,000). In 1925 the fund reported: "Loans receivable, \$9,175; Liabilities, \$2,600; Net Worth, \$6,575."

During the ensuing years the fund increased greatly, until in 1953 it reported: "Loans outstanding, \$544,000; Liabilities, \$473,000; Net Worth, \$107,000."

In addition to the congregations mentioned previously, those receiving loans were: Niagara Falls; Oshawa; Hamilton; Peace, Windsor; Waterloo; North Bay; Kirkland Lake; Sudbury; Holy Cross, Kitchener; Grace, Kitchener; Bethel, Kitchener; Trinity, Toronto; Grace, Toronto; St. John's



Most Recent Convention held in Elmira, 1952

Front Row: Eisefeldt, Huras, Killinger, C. T. Wetzstein, Erdman, Gutzelt, Messerschmidt, Knoll, Malinsky, Blesenthal, Wirth.
 Second Row: Foerster, Balser, Demerling, Echade, Schumacher, Michael, Klages, Baeppler, Streufert, Harns, Rathke, Neuhaus, Pless,
 H. Rudt, Lottes
 Third Row: Nabert, Fluegge, M. Pollex, E. Wetzstein, Stadel, E. Mueller, Seifers.
 Fourth Row: Berg, W. Wentzlaff, L. Wentzlaff, Luft, Weissbach, H. Kritzsch, F. Noack, Helmsohn.
 Fifth Row: Hunsinger, Lavender, Witt, Lantz, Schutt, Vetter, Reinsse, Hartman, Teras.
 Sixth Row: Pietz, Eigenell, Schultz, Scharrer, Bistau, Herbst, Gessel, Kornfeil, (not identified), Gnadenreich.
 Back Row: Juhke, Burkart, Wasman, Johnston, E. Schaeffer, A. F. Pollex, Detman, Goezinger, Briedis, Enders, Scholz.

Estonian, Toronto; Chatham; Simcoe; Fisherville; Germanicus; Monkton; Timmins; Gas Line. Short-term loans were also made to Wellesley, Petersburg, Fisherville and St. Paul's, Kitchener.

Thirty-two congregations were assisted with loans from the fund during the forty-five years of its existence.

In order to make sufficient money available, the fund borrowed money from the Church Extension Fund of the Missouri Synod and from congregations and from individuals in the District. (In observing the 75th anniversary of the District in 1954, a Jubilee Thankoffering is being taken, the proceeds of which are to be placed into the District Church Extension Fund.) (H. H. Erdman).

V. CONFERENCES

As stated before, Pastor Ernst, in his short address, reminded the District of the fact that Synod does not make business matters its chief concern at its conventions but that it rather concentrates on discussion of Scriptural and doctrinal matters. In line with this policy, Synod facilitates discussion and study between conventions by dividing the Districts into conferences. In 1894 the Ontario District took steps to divide itself into the Eastern and the Western Conferences. The division was made entirely along geographical lines so that the cost of travel was lowered and time saved in getting together. The conferences meet three or four times a year. Once in every triennium the two conferences meet in joint sessions.

Conferences, like synods, are not organized by divine command. But while one cannot find Bible passages to prove divine sanction for their existence, it is not hard to find examples in Scripture and church history which show the desirability of having them. (The apostles were sent in twos; the apostles consulted together; conferences were held in the era of the Reformation and at other times.) Doctors, lawyers, merchants and others find it necessary to have conventions. Why should not pastors meet together with their co-workers in the Kingdom of God in order to study those special problems with which ministers of Christ have to contend?



An Ancient Conference (1885)



A Conference in 1907

VI. EDUCATION

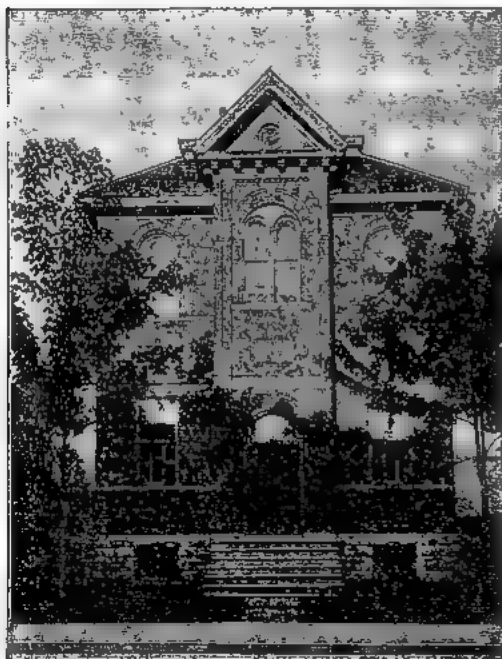
"When in the year 1847 twelve congregations, twelve voting and ten advisory pastors and two candidates of theology organized the Missouri Synod, they were not only of one mind in regard to the Christian doctrine, professing undivided loyalty to the Confessions of the Lutheran Church, as laid down in the Book of Concord of the year 1580, but they were also fully convinced that the ideas of Luther (regarding Christian education as expressed by him in his memorable books urging establishment of Christian Schools) should serve as the guiding principle for the Christian training and education of children. For this reason the founders (in article II, #6, of the Constitution) mentioned provision for the training of the children of the congregation in Christian schools as one of the 'conditions under which a congregation may join the Synod and continue its membership therein.' In every congregation which joined the Synod there either was a Christian parochial school or the congregation strove to establish one. In most cases these schools were conducted by the pastors themselves; very few congregations had full-time teachers. The Constitution, however, declared (in Article V, #9): 'It is the duty of the Synod to erect, maintain, and control institutions for training pastors and teachers for the future.'" (Ebenezer p. 211)

1. Christian Day Schools

Under such stimulating influences the programme for Christian education got off to a good start. Also in Ontario, in congregations where the founders had been in direct contact with the founders of the Missouri Synod, attempts were made to establish Christian Day Schools: In Humberstone a school was started before 1860. (It had a full-time teacher in the person of F. Hoffmeyer about 1874). In Fisherville the school was founded under Pastor W. Linsenmann (1872-81). It was taught by pastors until (in 1892) the first regular teacher, W. F. Weidner, was installed. And in Elmira the first attempt was made in 1894, with Pastor Ernst's son as teacher.



Fisherville School



St. Paul's, Ottawa, School

In all but Fisherville the first attempts failed. In Elmira the school was revived in 1911. It continued its blessed course under four teachers until, in 1943, the shortage of teachers tipped the balance toward closing this blessed institution. In Kitchener (St. Paul's) a building was erected in 1912 which was to serve as school as well as parish hall. A teacher was called and assigned. But when the teacher-candidate felt it was impossible to meet the requirements set forth in the call, he consulted with a leader in the District. On being informed that his judgment in the matter seemed correct, he returned the call to St. Paul's and applied for another assignment. The attempt to establish a Christian Day School failed. In Ottawa the school has had its most persistent and successful career. The school was established at St. Paul's from the very beginning. Since a large number of pupils lived in New Edinburgh, a branch school

was opened there. When St. Lucas congregation was organized, the branch school became part of the St. Lucas parish.

In congregations which came to us under less favorable circumstances, the establishment of Christian Day Schools was not always possible because the congregations had too hard a struggle to maintain themselves in Lutheran communities that were divided between the Missouri Synod and the Canada Synod. In most cases the members were "not sold" on the schools because they themselves had grown up without having experienced the blessings of parochial schools. The pastors who had largely been educated in such schools strongly advocated them, but they were not successful in calling them into

being for the reasons stated above. Some pastors left Ontario just in order to serve congregations in the United States where their own children could have the benefit of Christian Day Schools.

2. Other Agencies

The nearest approach to the parochial school was the "Monday School." In days when the public school laws were not as stringent as they now are, and must be, it was possible to miss a day or more per week without penalty. The pastors took advantage of this leeway and taught the children of their parishes the fundamentals of the Christian religion on Mondays. In a similar way the "Saturday Schools" were utilized, until conditions forced the pastors to rely on the Saturday school for instruction preparatory to confirmation.

Before World War I, when the services in most congregations were predominantly in the German language, much time and effort in the schools of the congregations were spent in teaching the children to read and to write German. That practice was not as foreign to the real purpose of the schools as one may think, because the faithful pastors made every bit of time, teaching and training serve the acquisition of *religious* knowledge. From the moment the child was taught the ABC's until he or she was able to read well, the words, anecdotes and stories were of Biblical content, and the songs were the choicest in *religious* suggestion, so that the schools served to lay a good foundation of *Christian* knowledge in spite of their obvious limitations. It stands to reason that there was not enough time to develop strong synodical or even Lutheran consciousness. The instruction preparatory to confirmation had to supply as much of that as possible.

3. The Sunday School

The Sunday School was conducted much like the Monday and the Saturday Schools, with the exception that in the Sunday Schools laymen played a big part, since the pastors frequently had to serve more than one congregation and could not regularly attend Sunday School. However, after confirmations were no longer performed in the German language (from about 1915 on) a greater amount of Sunday School literature was developed in our synod. Before that time the only helps, besides the textbooks (Fibel, Biblische Geschichte and Katechismus), were attractive little cards with Bible texts and memory verses, and these were graded according to age and ability, and they culminated in the presentation, at certain seasons, of larger pictures or of books.*

Another aid to the learning of Christian truth in former days was the story booklet which was presented to the child after the Christmas Eve service. Stacks of these useful and attractive books accumulated, especially in homes where there were a number of children, and they were read and reread by young and old with excellent effect.

At the turn of the century, Sunday School literature, as we know it today, began to appear in our circles. Much of what Pastor A. T. Hanser and the Sotarion Publishing Company of Buffalo put out was used in our congregations, until our own Concordia Publishing House perfected its series and effectively encouraged its use in our congregations.

*An improvement on the little cards was the Graded Memory Course which was modeled after the once popular Book of Lessons for Ev. Lutheran Sunday Schools by Pastors P. Graupner and R. O. Vorberg, published in 1899 at Elmira.

This led to the organization of teacher training institutes, teacher training courses and Sunday School Teachers' Conventions. These have been of inestimable blessing to our Sunday School teachers, not only because they afford instruction in methods and skills, but also because they produce inspiration and an appreciation of the tremendous privilege and responsibility of teaching children the way to eternal salvation.

VII. AUXILIARY ORGANIZATIONS

1. Walther League



What the maple leaf does to a Canadian, the emblem to the left does to members of the Missouri Synod: It reminds them of the Walther League and for what it stands. This youth organization came into existence in the City of Buffalo in 1893. It is a federation of young people's organizations, just like the Missouri Synod is a federation of individual congregations. In the emblem of the Walther League the ten points of the star symbolize the ten-point programme which the league strives to carry out in the service of our Saviour and His Church. Its motto is: "Pro Aris et Focis," (for the Church and for the Home).

The blessed work of the Walther League was recognized in the Ontario District long before local societies became associated with the larger body. The name Walther League was adopted by a group of local societies in Ontario when they officially organized at a meeting in St. Paul's Church, Kitchener, on January 2 and 3, 1911. The first convention was held in St. Paul's Church, Elmira, on May 24 of the same year. Eleven societies were represented. The first president was Rev. R. A. Eifert of Tavistock.

In 1916 the Ontario Lutheran Walther League joined the National Lutheran Walther League which from then on used the name International Walther League. The projects of the International body became the projects of the Ontario body, such as, the Wheatridge Sanatorium, the Walther League Messenger, Leadership Training and the like. The projects of the Ontario Walther League between 1911 and 1916 were the support of theological students and of native Indian pastors. The presidents that have guided the course of the Ontario Walther League, after Pastor Eifert, were Pastors F. Malinsky, W. F. Lichtsinn, and Albert Dede, Messrs. E. F. Badke, Fred Bode, Edward Klinck, John Albrecht, Ross Philips, Noah Brubacher, Claire Henrich, Miss Esther Schultz, Ross Merklinger, George Brickman and Ralph Schaefer.

In the Ottawa Valley a Walther League Society existed for a number of years. It was composed of members of St. Lucas congregation. Pembroke organized a Junior Walther League Society in 1929. The Walther League spirit was fostered by sending members of the Ottawa Valley Young People's Societies as visitors to the Ontario Walther League conventions.

After the Ontario District Convention (Synod) at Sebringville in 1934, several pastors of the Ottawa Valley felt constrained to attempt the organization of a Walther League District in the East. After several meetings of young people at St. Paul's and St. Lucas, Ottawa, and St. John's, Pembroke, the Laurentian District was organized at Pembroke in 1936. Rev. Oscar Feucht acted as the representative of the international organization. The Laurentian District has grown to a membership of nine official member-societies and several advisory societies. The presidents have been: H. E. Radke, O. W. Schultz, Waldemar Bruer, Gordon Geick, Geo. Wetzstein, Karl Remus, Earle Ingram. Arthur F. Saar is the president now.

"Among the accomplishments to its credit is the fact that the little Laurentian District was successful in bringing the first International Convention to Canada under the slogan, 'The Laurentian View in Fifty-two.' The Convention was held in Ottawa, with sessions in the Chateau Laurier Hotel, large vesper gatherings in Ottawa parks and outings in picturesque Quebec. Fellow Leaguers from as far as California were loud in praising the young Laurentian District for having been an excellent host to 'International'."

2. Lutheran Laymen's League



The Lutheran Laymen's League was organized in Milwaukee, Wis., during the Synod of 1917. Its aim was, and is, to "aid Synod in business and financial matters." Its first project, accordingly, was to liquidate a debt of Synod amounting to \$100,000.00. Subsequently, it raised a Three Million Dollar endowment fund for the support of Synod's "Veterans of the Cross." The League is undoubtedly best known because of its sponsorship of the "International Lutheran Hour, bringing Christ to the nations." By a series of seminars each year, the L. L. L. seeks to discover and develop lay leaders to aid pastors and teachers in the important work of our beloved Lutheran Church.

Intense love for the Lutheran Hour caused many individuals to hold memberships in the L. L. L. over a period of years. A number of individual societies and men's clubs in Ontario were affiliated with the L. L. L. soon after it was organized in 1917. In April, 1950, however, a District Lutheran Laymen's League was organized, consisting of more than a score of local clubs. The first convention was held in Holy Cross Church, Kitchener, and Mr. Dan Borne of Kitchener was chosen as the first president. The present president is Mr. George Schroer of London, Ontario. Local and international projects are fostered.

In the Ottawa Valley St. Paul's and St. Lucas congregations at Ottawa and St. John's at Pembroke had active L. L. L. societies for a short time. When the Ottawa societies were discontinued, Pembroke carried on alone. But after twelve years the Pembroke society also disbanded.

3. Lutheran Women's Missionary League



Lutheran Ladies' Aids were in existence in the Ontario District since the days of Pastor J. Frosch in Elmira (1881-1898). No memorable effort was ever made to create a District-wide organization of Ladies' Aids, since their work is largely concerned with aiding the local congregations in their work and projects. There were exceptions, of course.

A District ladies' organization was effected in the Fall of 1949 when, in admiration of the splendid work of the Lutheran Women's Missionary League, an Ontario District of that name and effort came into being. (The L. W. M. L. was organized in St. Stephen's Church, Chicago, Ill., on July 7 and 8, 1942). The name chosen states the character and purpose of the League and identifies it with our Church. The motto of the League, "Serve the Lord with Gladness," was adopted in 1942 at the First Regular Convention held in Fort Wayne, Indiana.

One outstanding feature of the League is that no inter-District solicitation for funds is made and no membership dues are assessed. All monies received are the free gifts of the members, usually contributed through the use of mite boxes. The L. W. M. L. offers the women of the church an opportunity for self-expression, the use of their God-given talents, and special opportunities to serve the missionary programme of the Church.

The Ontario District is divided into six zones: Waterloo County, Mitchell, Hanover, Toronto, London, Niagara. They meet twice each year for education, inspiration, and recreation. The first District convention was held in Holy Cross Church, Kitchener, on October 15, 1950. The first president was Mrs. H. J. Neeb of Tavistock, Ont., and the present president is Mrs. A. F. Pollex of Toronto. District projects have been: to raise \$3,000 for pews in the new Trinity Church at Toronto; to present \$300 to the Lutheran Deaconess Association; and to present \$4,000 toward building a chancel in Bethel Church in Kitchener.

The L. W. M. L. also has a small branch known as the Laurentian District. A temporary zone was organized March 14, 1950, at St. John's, Pembroke. Two months later forty-three ladies from six societies in the Ottawa Valley again met at Pembroke to organize an official zone.

The Laurentian District of the L. W. M. L. was organized at St. John's, Germanicus, on May 6, 1951. Mrs. Herbert Zadow of Pembroke is the first and only president that the District has had in its short life. Projects have been the raising of money for employing students to do exploratory work. Our Saviour Church in Ottawa was helped in this manner. The St. Lawrence Seaway Development and other areas are under advisement with exploratory work in view.

VIII. OUR CHURCH PAPERS A GAUGE OF LANGUAGE, CULTURE AND RELIGION

The Volksblatt

When Dr. Walther came to America and when a new American Lutheran church became his care, he found that the establishment of a church paper was one of the most effective means of accomplishing his purpose. The result was *Der Lutheraner*.

When Pastor Ernst, a co-worker of Dr. Walther, came to Canada and saw the work and the conditions prevailing here, he, too, realized that one of the most effective means of establishing the Missouri Synod in Canada, and of defending it against misrepresentations, was the instrumentality of a church paper. The result was *Das Lutherische Volksblatt*.

Pastor Ernst had not been in Ontario ten years when the first number of the *Volksblatt* made its appearance. Its motto was: "God's Word and Luther's doctrine pure shall now and evermore endure."

In the preface Pastor Ernst gave reasons for publishing his paper. He said, "There are many Lutherans in Canada whose knowledge of religion is insufficient and faulty. Many have fallen away from their church. They must be properly taught, for it is not enough to bear the name 'Lutheran'. To be a real Lutheran presupposes knowledge of the Christian religion.

"What shall the paper contain? The name implies, first, that it will be Lutheran; that means that the paper will teach that the Bible, and the Bible alone, will be the source of all teaching. Secondly, it means that faith in the Lord Jesus Christ, the only Saviour, will be held up to the readers as the way to eternal life. Furthermore, the paper will bear the name *Volksblatt*, because the word implies that the contents will not be written in a style that will appeal to the learned only. The paper will be adapted to the needs of the people (Volk). It will not be for entertainment but for the instruction of the people. It will contain doctrinal articles which present the truth of God's Word. But it will also be a defensive weapon against attacks of error and malice. It will warn its readers against false doctrine. It will tell of Luther and his work and it will bring many an excerpt from his writings. Another department will bring news from the field of missions."

The editor gave a few very pertinent bits of advice too. And this is good! He reminded the reader of the contents once more by saying: "About politics, fashions, the price of wheat, barley, etc., this paper will have nothing to say. Nor about wool or rutabagas and the like. For that, other papers are available. This is a church paper and has nothing to do with such things. But its purpose is, first, to be read. So, it's not for wrapping cheese or sausages, nor for covering apple butter crocks. Secondly, it should be preserved. You can always profitably reread its contents. Thirdly, you should speak to your neighbor about the paper and thus try to sell it. The proceeds will be used for church purposes." Later, it is stated that the proceeds will be used to support poor students.

A variety of forms, sizes and prices made their appeal to the membership of the Ontario District in the course of years. The *Volksblatt* had many readers in the United States and later in Western Canada. For readers in the "States" the editor had interesting instructions: "We take States' gold at par." - - "Letters cost six cents postage, but if you fail to affix a six-cent stamp it will cost us ten cents to get the letter."

So far as the editorship is concerned, there could not have been much room for complaint. The roster of editors, through the years, contains such illustrious names as Ernst, Frosch, Hochstetter, Andres, Weinbach, Eifert, Graupner, Wahl, Landsky and Boese. Frequent contributors were prolific writers such as Dubpernell and Bente.

Financially, the *Volksblatt* was seldom very successful. The oft-repeated appeal to pay up and the scarcity of local news seem to indicate that there was considerable indifference, if not hostility, to the paper. There were those who argued that the *Volksblatt* usurped the field of *Der Lutheraner*.

The Bulletin



Pastor F. Malinsky
President and Editor

Three times the publication of the *Volksblatt* was suspended. Each time the District experienced the truth of the saying: "You never miss the water until the well runs dry." The fourth revival of the church paper came in a different form and under different circumstances. After the sudden demise of *Volksblatt No. 3*, cries were repeated over and over that no one knew the standing of our District finances and that people had no way of learning whether or not their collections for the Mission Treasury were reaching their destination. (The vogue of parish bulletins had not started). The *Lutheraner* and the *Lutheran Witness* could not publish the detailed monthly financial reports for the various synodical Districts, so the convention at Ottawa in 1921 resolved that the president be asked to issue a quarterly bulletin or statement for free distribution.

The first "Bulletins" were printed on common newsprint by the editor, Pastor F. Malinsky, on his own press. After one or two issues had appeared, a pastor, who was not too co-operative in any case, asked the president, "Is that what your church paper is going to look like?" The meek answer was, "Yes, for a while." — "Well, take my name off your mailing list." Encouragement, however, came from other directions, and after five issues of this primitive sheet had appeared, the president, with the co-operation of several pastors, devised and sent out the *Bulletin* in the form in which it was known for about fifteen years. It contained brief articles on doctrine and missions, also news items and financial statements. At first, collections were held in the congregations to reimburse the District for sending the *Bulletin* gratis. By and by this act of courtesy ceased.

The Supplement

On November 1, 1945, the *Bulletin of the Ontario District* carried a boxed article on its front page with the following content:—

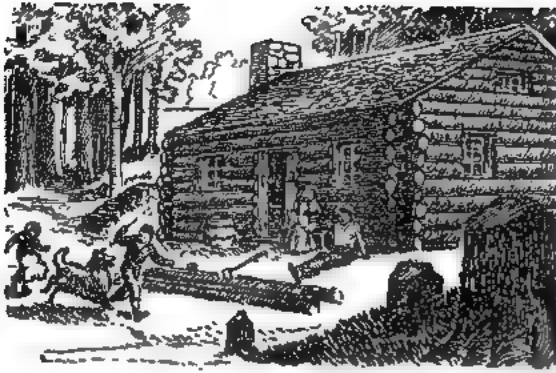
"This is the last issue of the *District Bulletin* in its present form. Beginning January 1, 1946, it will appear as a page inserted into the *Lutheran Witness* and *Der Lutheraner*, appearing every two weeks. A very attractive rate is offered to the congregations whereby the *Lutheran Witness* and *Der Lutheraner* with the *Ontario District Supplement* will be sent into every home, the congregation paying annually a nominal sum for each of its constituent homes.

"The value of having a church paper of the high quality of the *Lutheran Witness* or *Der Lutheraner* is readily seen. In the form in which it will appear, up-to-the-minute information will be issued concerning matters both of Synod as a whole and of the Ontario District. Leading writers of our Church provide articles on important matters, of interest to every Christian, in every issue. An informed church is a working church. This offers an opportunity for every congregation to provide information for all its members." The *Supplement* is the Ontario District church paper of today.

Observations

Before closing the chapter on "Church Papers" let us make an observation which may be appreciated by the present generation. It concerns an impression that we gained from browsing through the pages of the *Volksblatt*. Although men charged Missouri Synod pastors with being proud and stiff and stand-offish, we found no evidence of it. Nor is there boasting about the hardships through which pastors had to go in the discharge of their duties in their far-flung parishes; and this in spite of the fact that modes of travel in the early days were anything but pleasant. People came to church in heavy wagons and big sleighs. Many trips by the pastor were made on foot. Of that venerable pioneer, Pastor Dubpernell, we know that he often travelled twenty to thirty miles on foot. (Incidentally, in Dubpernell's case that may have been due less to the primitive condition of the roads and the means of conveyance than to this colourful gentleman's inordinate fear of animals, large or small. We remember seeing him, at an advanced age, go into a near panic at the mere sight of the antics of a medium-sized gander. Dogs were an abomination to him. We thought that this fear was due to his age, but he readily confessed that he had always been afraid of animals.)

Roads at one time were little better than trails. Even on the better roads one would come upon stretches in the low places where there was rough "corduroy," roads constructed of logs laid in succession one beside the other. As the logs were often of unequal sizes, one can imagine—or can one?—what it was like to be driving over them by day or night. In winter, travellers carried shovels on account of deep snow. Pitch holes in snow-covered roads were a terror to horse as well as to driver and passenger. But of the hardships of such travels in the performance of pastoral duties one sees little in print. Such was the modesty of our forefathers. They didn't pretend to be heroes.



A writer covering a subject and period similar to that contained in this booklet, (Rev. H. Meyer in "The Planting Story" 1932) says (p. 60): "Our pastors gladly remained poor with their poor congregations. They were content with the plainest dwellings, usually small log cabins, or merely a part of one. Regular salaries were the exceptions

and usually ranged from \$50.00 to \$200.00 a year. But nearly everywhere pastors were amply provided with victuals by their parishioners. Our missionaries were much more concerned about the bringing of the One Thing Needful to the immigrant brethren in the faith, than about their own bodily support."

No doubt, if members of congregations were poor today in worldly goods, pastors would gladly remain poor with them. If congregations want their pastors to live up to the standard of the members, then support of the pastors must measure up to the requirements of the day.

Just a few hours before going to press we ran across a paragraph in *The Michigan Lutheran* which we feel should find a place in this narrative. It is from the pen of President Andrew Zeile of Saginaw, Michigan.

"Our District was blessed not only with faithful men of God in church and in school, but some of the richest blessings which God has given to us are the Christian mothers and wives who spend most of their time within the walls of a parsonage or teacherage—their names are never written into an official call from a congregation, neither do their names frequently appear in 'write-ups' in the newspapers with a melody of praise, but all of them signed up for a big task on their wedding day when they said 'I do.'"

"It is true there is the sharing of special joys, unknown to other people, as helpmates of the special servants in Christ's church. But the situations which frequently arise in the life of a wife of a special servant of the Church call for an exceptionally full measure of true Christian love, patience, forbearance and sanctified common sense. It is indeed fortunate that Jesus, the Head of the Church, knows all about this and has recorded them in His big book for the Day on which the rewards of grace for the fruits of a true living faith in Him will be handed out."

IX. FREE CONFERENCES

The divided state of outward Christendom has always been a matter of deepest regret to earnest Christians not only because, humanly speaking, so much strength inherent in union is lost, but also because disunion among Christians is an offense to the world, since so much of disunion is accompanied by hostility and hatred, emotions so contrary to the spirit of Christ.

In Ontario the state of disunion between the Canada Synod and the Missouri Synod (and in earlier days, the Buffalo Synod) gave particularly the pastors of the churches grave concern and, having in mind the words of the Apostle, Eph. 4:3, "Endeavour to keep the unity of the Spirit in the bond of peace," efforts were made to remove the offense. The records show that no fewer than five times, in the course of years, free conferences were arranged for mutual discussions of the issues in doctrine and practice which seemed to separate particularly the two larger bodies of Lutherans in Ontario. The topics discussed at these conferences may serve as an indication of what difficulties or differences lay in the path of true union.

"The call to the first of these Free Conferences appeared in the first issue of the *Volksblatt* in 1871. It said, 'In consideration of the word of the Apostle (Eph. 4:3) our special conference resolved to hold a three-day free conference in Berlin (Kitchener) to discuss the existing differences in doctrine, to which conference the pastors of the Canada Synod are most cordially and sincerely invited.' This invitation apparently found favour with some of the pastors of that Synod and the conference was held in January, 1872, in the parsonage of Pastor Sagehorn, a member of the Canada Synod. Six sessions were held and were opened with hymns, Scripture reading and prayer, and were closed with prayer. The doctrine of 'The Church' was studied, and the study of the doctrine of 'The Holy Ministry' was begun, the study being based on fifteen theses prepared by Dr. Krauth, a minister of the General Council. Conference resolved to meet again in May of the same year, but for some reason or other the conference was postponed. The end of the effort came in July. (The *Volksblatt* records that only one member of the Canada Synod came to the last meeting.)

"A similar conference was held ten years later in Kitchener. The meetings were attended by twelve pastors from each Synod. Thirteen theses on 'Predestination' by Dr. Walther were presented. Records show that the conference came to a premature end. This was in 1882. (No further information is available.)

"A call to a free conference was issued in the *Volksblatt* in 1891. 'Here-with we repeat and renew our request for a free conference. We are determined to make every effort to bring about unity in teaching the Gospel, and peace among the Lutherans in Canada.' The *Kirchenblatt*, the organ of the Canada Synod, answered, 'The differences in doctrine, as they are, are not of such a nature that they cannot be overcome by brotherly discussion' and proposed: (a) That pastoral conferences of both Synods shall meet together for doctrinal discussions. (b) In case unity is attained, the Canada Synod shall not be absorbed by Missouri or vice versa. (c) An independent synod, built on the Lutheran Confessions, shall be organized which shall work for the interest of the Lutheran Church in Canada.

"The pastors of both Synods apparently were filled with greater enthusiasm than ever before, and a series of meetings was held; one in Sebringville in the winter of 1892. Essay: 'What is the Church?' The second convened in Wellesley in May of the same year, the study being 'The Augsburg Confession.' The pastors of the Buffalo Synod were invited to the next meeting which was held in Logan (in September). The essay: 'The Holy Ministry.' The fourth in the series was held in Hespeler in January, 1893. The study of the essay on 'The Ministry' was continued, but with this meeting the series ended. Commenting on the untimely end of the free conferences, the *Volksblatt* makes mention of the fact that terms like 'contentious and quarrelsome and ignorant' were being bandied about quite freely. This seems to be indicative of the feelings which may have been responsible for the discontinuance of the conference." (J. Woelfle and F. M.)

After a lapse of sixteen years, in 1909 a conference was held in Kitchener, and six months later another in New Hamburg. From the meagre information in the *Volksblatt* we learn that an essay was delivered at New Hamburg by Pastor Deneff (Buffalo Synod) on "The Church" and by Pastor Graupner (Missouri) on "The Holy Ministry." Arrangements were made to continue the series of conferences, and Pastor Linke of the Canada Synod was asked to present an essay on "The Lodge Question." (At this time free conferences were also held in the Ottawa Valley. Information about them is not extant other than that a paper on "Predestination" was presented by Pastor Beer of the Canada Synod, and one "On the Church and the Ministry" by Pastor A. Saar of the Missouri Synod.)

In Western Ontario another meeting was held in Kitchener in January, 1911. Little is known about the result of this and several later conferences. However, in 1912 we learn from a lengthy article in the *Volksblatt* that the differences between pastors of the Canada Synod and of the Missouri Synod were not being removed, and the question among the Missourians arose as to whether, under such circumstances, the meetings could properly be opened with prayer. That caused hard feelings. To the members of the Canada Synod it appeared as if Missourians did not consider those people Christians who differed with them in the matters under discussion. That was not the case. The reason why they thought the meetings should no longer be opened with prayer was that they felt bound in their consciences by passages like Rom. 16:17-20 and 2 Tim. 3:5. As an added irritant, there arose the question whether it was right on the part of Missouri to have started its mission in Stratford. The Missouri brethren were willing to have their action investigated by a committee of the Free Conference. A committee was elected and the date and place of meeting were set. But those members of the committee which belonged to the Canada Synod did not "show up" at the appointed meeting place. Thus ended this series of free conferences.

By 1925 problems of the Lutheran Church in Canada, in connection with renewed immigration from Europe, had brought members of both Synods together so often that the conviction grew among members of both organizations that renewed efforts ought to be made, by means of conferences, to bring about unity and, if possible, a Canadian Lutheran Church (without strings attaching it to any Lutheran Synod in the United States or elsewhere). A lengthy series of conferences resulted.

Meanwhile, a Canadian Lutheran Council for all Canada was called into being. The Missouri Synod was freely consulted in the organization of this Council. The result of these consultations can best be told by quoting from the official report of the Ontario District issued in 1948: "A proposed constitution for a Canadian Lutheran Council was drawn up in Winnipeg in 1946 by representatives of the various Lutheran bodies in Canada. The proposed constitution was presented to the various Lutheran bodies. Revisions were proposed by the unity committees of the three Missouri Synod districts in a joint meeting. These were sent to the provisional chairman and the secretary. Other Lutheran bodies had also proposed revisions. The constitution that was presented at a meeting in 1948 was the revised one, drawn up by members of other Lutheran bodies and adopted by the United Lutheran Church of America. This constitution contained clauses that were not acceptable to the representatives of the three Missouri Synod Districts and of the Canada District of the American Lutheran Church.

"Two of the clauses which were not acceptable to the Missouri Synod representatives were: 1. The participating bodies who were to approve the constitution and form the Canadian Lutheran Council had to be the *general* bodies; e.g., the United Lutheran Church, the American Lutheran Church, the Missouri Synod and others, instead of the synods, districts and conferences in Canada. 2. One of the objects of the Council should be participation in spiritual as well as external matters."

Our Unity Committee reported to the Ontario District in 1948 that the revised constitution had been referred to the participating bodies in Canada for approval. The objections to the constitution by the Missouri Synod committees were not heeded. The constitution was, therefore, not presented to the Missouri Synod for approval. (It would have been futile, since the Lutheran Church - Missouri Synod has, for reasons similar to the second objection above, joined neither the National Lutheran Council nor the Lutheran World Federation). The committee reported also that it had received no further information concerning the proposed Canadian Lutheran Council. (*The Canadian Lutheran Council was duly organized in 1948*).

In 1949 the Unity Committee reported: "Your Committee suggested to the Canada Synod Committee that the two meet to discuss doctrinal matters. Their Committee stated that it would take more time than its members had at their disposal." The Ontario District reacted to the report by recommending "a hopeful and energetic prosecution of efforts toward Lutheran unity." In 1951 a report was presented which read: "While prospects for organic union are not bright, your Committee recommends that every opportunity to discuss doctrine and practice with pastors of the Canada Synod should be used." The same was repeated in 1952.

The gathering of clothing and money for relief in Europe and Asia is done in conjunction with the Canada Synod and all other Lutheran Churches in Canada. The Ontario District supports also the efforts of the Canadian Lutheran World Relief in assisting Lutheran immigrants.

Evolution of Churches



Log Church about 1850



1853



1887



1880



1897



1889



1913



1916



1941



1951



1953

Section Two

HISTORY OF INDIVIDUAL CONGREGATIONS*

I. LAKE ERIE CIRCUIT

1. Gas Line

We place the history of St. John's at Gas Line first in the list of individual congregations, because it was the first to be formed by the Lutherans who came to Ontario in the manner described in the opening paragraphs of this booklet. The early settlers were served by the "itinerant preachers," about whom we have written, until their spiritual plight came to the notice of the Rev. J. A. A. Grabau of Buffalo, N. Y., founder of the Buffalo Synod, who visited them in the early Fall of 1840. There was much rejoicing over the fact that a Lutheran pastor had come to serve the settlers. In the same year the congregation was organized as St. John's Evangelical Lutheran Congregation. A year later a tract of land was donated by one of the members and a log church erected. This was replaced by a frame building in 1845. This neat frame church, so many years a landmark on the highway between Fort Erie and Port Colborne, was in 1950 replaced by a beautiful brick structure which has become an ornament and an inspiration to the neighborhood, to the passing motorists and to the numerous cottage owners on the near-by Lake Erie beaches.

Until 1866 the congregation was served by pastors of the Buffalo Synod: Von Rohr, Mueller, Schroer, Kuehn; then by Eppling and C. Hochstetter, who later joined our Synod. After Hochstetter come names of pastors who belonged to the Missouri Synod: P. Brandt and C. Gross.

In 1867, during the historic controversy between Dr. Walther and Dr. Grabau on the doctrine of "The Church and the Ministry," St. John's Church severed its connection with the Buffalo Synod and applied to the Missouri Synod for a pastor. Encouraged by Dr. Walther and Pastors P. Brandt and C. Gross, the Rev. H. Koch, then pastor of Wellesley, accepted the call (in 1868).

Gas Line was one of the first congregations in the Ontario District to give birth to a "filial" or daughter congregation. Since a growing number of members lived in the Village of Stonebridge (Humberstone—now a part of Port Colborne), a congregation was organized which was served for a number of years by pastors of St. John's.

Another congregation whose history and development are intimately associated with Gas Line is St. John's at Snyder, eleven miles to the north-east, which for many years has been served by pastors of Gas Line. The pastors who have served in Gas Line since Rev. H. Koch are: J. C. Himmler, M. Michael, C. Hochstetter, F. Bente (who became a professor at Concordia Seminary at St. Louis, Mo.), H. Dorn, G. Schroeder, A. Orzen, H. Sander, L. Higenell and W. E. Biesenthal.

For a number of years the congregation also supported a Christian Day School. (*Souls 212, Communicants 131*)

*It is impossible to indicate for how much of this material we are indebted to Pastor Woolfie.

2. Snyder

The early records of this congregation are incomplete. It is rather difficult to give an exact history of its early days. It would seem that in the early sixties a congregation existed which bore the name, "The German United Evangelical Protestant Congregation." The name smacks of the brand of Lutheranism that was current before 1860. In its original constitution the following paragraph was incorporated: "We accept the essentials of the Lutheran and Reformed symbols, and wherever these differ, we maintain freedom of conscience." The place of worship was in New Germany, now called Snyder.

Rev. Muenzinger, who evidently was sound in Lutheran doctrine, eventually became pastor of the congregation and wished to introduce Lutheran doctrine and practice. This was strongly opposed by the Reformed group and a separation ensued. Pastor Muenzinger became a member of the Canada Synod and he and his followers erected a church in Bertie Township in 1868.

About 1903 Pastor T. Huegli, who was pastor of Holy Trinity Church, Humberstone, began to conduct services in Snyder. Encouraged by results, the congregation called Candidate O. Lossner. Besides serving Snyder, Lossner opened missions in Welland and Hamilton, and served in Toronto. It used to be said of this quiet man that he was an excellent missionary. If people threw him out of the front door he would return by the back door.

In 1914 Lossner was followed by Candidate H. W. Brege who served in Snyder till 1917. Since that year the congregation has been served from Gas Line; so pastors of that congregation are also the pastors of Snyder, namely, H. Sander, L. Higenell and W. E. Biesenthal.

(Souls 146, Communicants 113)

3. Port Colborne

A number of Lutheran families living in Petersburg (later called Stonebridge, then Humberstone and now Port Colborne) held memberships in St. John's at Gas Line which was organized in 1840. As their number steadily increased they decided to worship in their own community rather than to make the weekly trips to the church in the country. In 1861 they organized their group and chose the name St. Peter's Evangelical Lutheran Church. A lot was purchased upon which a church was built. It was dedicated in 1875 during the pastorate of Rev. J. C. Himmler.

The congregations (St. Peter's and St. John's) formed one parish until 1882 and they were successively served by Pastors Moritz Michael (1876-1878) and C. Hochstetter (1872-1882). Toward the end of his pastorate Rev. M. Michael took up residence in the village, living in rented quarters until the parsonage was built in 1878.

Pastor Hochstetter accepted a call to Jordan in 1882 and was succeeded by Pastor C. Grossberger. With the termination of his pastorate in 1885, the congregation again formed a parish with Gas Line, and Pastor F. Bente served both congregations (1885-1893) as did also his successor, the Rev. H. Dorn (1893-1905).

During the latter's pastorate the congregation lost some members because of difficulties in connection with the lodge question. But the congregation's struggles and her testimony must have strengthened her, because from that time on (1905) St. Peter's has been independent of the mother-church at Gas Line. The steady and vigorous growth has brought about the replacement of all of its buildings of yesteryear, parsonage, school and church. In 1953 a magnificent combination church and parish hall was dedicated to the glory of God. The picture of it appears elsewhere in this booklet.

St. Peter's as well as St. John's supported a Christian Day School for a number of years. Originally the teaching was done in private homes (1858-1864). For the next ten years a special building was used. From 1874 to 1905 a school hall was provided. The teachers who served were Messrs. Thomas, F. Hoffmeyer, Bolte, J. Kramer, E. Riedel, O. Dubpernell, Miss Lulu Smith, Messrs. O. Kanold, P. Meyer and Student Kissling.

The following pastors have served in St. Peter's Church since 1905: Pastors John Sohn till 1911, Martin Toewe (1911-1925), Martin J. Bruer (1925-1938) and at present John F. Schutt. (*Souls* 620, *Communicants* 440).

4. Fisherville

The settlement of this community was originally known as Bunker Hill and then, for a long time, as Rainham Township. While some of the settlers may have come by boat along the shore of Lake Erie, the records speak of their laborious trek along the imperfect trails from Buffalo and through the dense forests lining the banks of the Grand River in a direction still marked by the name "Indian Line." While some undoubtedly came from New York and Pennsylvania, the records indicate specifically that they hailed from Alsace-Lorraine.

It was in the late 1840's. After erecting their most necessary shelters, these Lutheran settlers soon felt the need of spiritual care and guidance for themselves and their children. There seems to have been no lack of bidders, for the records speak of "travelling preachers with no particular synodical connection" conducting services in private homes from time to time. It was far from satisfactory.

But there was progress. A congregation was organized, a one-half acre tract of land was bought at the price of \$30.00 and the first church was erected. It stood on the present cemetery grounds, about a quarter of a mile south of the present church property.

After a number of unsuccessful efforts to secure a faithful pastor, a layman from the United States, who occasionally visited in the community, advised the group to turn to the Missouri Synod for a pastor. In response to a request, Pastor C. Diehlmann of Buffalo and Pastor Adam Ernst of near-by Eden, N.Y. served the congregation for a while. Eventually, Pastor Diehlmann was called as regular pastor. His pastorate, however, was of short duration (1854-1856). He received a call to St. Louis, Mo. The members were reluctant to let their pastor go, but when Dr. Walther, then president of Synod, appeared in person and impressed upon the members the importance of the new field, where their pastor was to serve also as editor of the family magazine "*Abendschule*," they yielded.

Dr. Walther had brought with him a young man who had recently graduated from the Seminary. He introduced him to the congregation and suggested that the members call him as their pastor. The young man was Pastor Hugo Hanser. During his pastorate an acre of land was purchased in the village and a parsonage built upon it. He also introduced regular church records and minutes of voters' meetings; and upon his suggestion the congregation made application for membership in Synod.

When Pastor Hanser was called to a church in New York State (1859), his successor in Fisherville was Rev. J. E. Roeder, and after him, Pastor F. W. M. Arendt (1868-1872). Then came the pastorate of Rev. W. Linsenmann during which the congregation relocated, building the present church in 1874. Since then the congregation has been served by the following: Pastors M. Halboth, A. Kraft, S. B. Eix, H. W. Brege, W. D. Bauer and Carl Lantz.

Pastor Linsenmann was a strong advocate of the Christian Day School and was instrumental in making the necessary provision for conducting one. In addition to his pastoral duties he taught the school. Under Pastor Kraft the school was reorganized to include all Public School subjects. He himself taught in English and in German five days a week, assisted by his daughter, Minnie. In 1891 the first full-time teacher was called in the person of W. H. Weidner. The following men have taught in Fisherville successively: F. M. L. Nitz, E. J. C. Klopp, B. C. Meyer, E. A. Lauf, W. J. Gernand, W. F. Weihermann, A. L. Engelhardt, N. C. Weber, H. W. Krage and A. H. Borchardt. At intervals and during vacancies, students and vicars served in the school. They include the following: W. Brackensick, Leroy Rincker, K. Bauman, M. J. Bruer, G. Dobrindt, L. Mattson, D. Bucholtz and Lois Hoover.

The old frame school building was replaced by a splendid and purposeful building containing, besides the school rooms, a fine auditorium, a large basement and a kitchen. The building was completed in 1929.

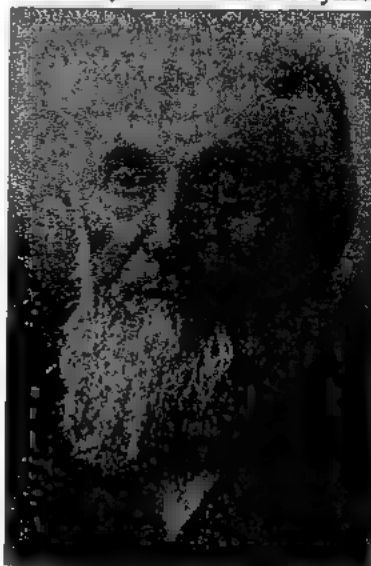
In recent years a distressing upheaval occurred in the congregation, which centred around a number of members who were determined to break down the practice of the congregation in dealing with such as have joined Christless societies. In this struggle the congregation maintained its position, but could not prevent a small group's requesting and receiving assistance from the Canada Synod in establishing a second congregation and in building a second church in the Village of Fisherville. (*Souls 800, Communicants 559*)

5. Delhi

As early as 1848 Lutherans from Twenty-Mile Creek (near Jordan) settled in Middleton Township, Norfolk County. Every Sunday they assembled in the various homes for reading services, in which a layman read the sermons. In 1851 they "hired" a certain Mr. Wert from Gainsboro, who was to visit them at least twenty times in a year. After a few calls, that "worthy" forsook them. In 1853 the "Albrechts-brüder," a religious sect, entered the field and met with a certain amount of success, but the faithful few looked elsewhere for help, and under the guidance of God they found a true shepherd. Friends in Rainham Township (Fisherville) had written to relatives in Middleton Township that a Lutheran pastor had conducted services in their midst. Immediately a delegation undertook the forty-mile

journey by horse and buggy to interview this pastor who was none other than the pioneer and father of our Ontario District, the Rev. Adam Ernst. Upon their invitation he promised to visit the settlement, and on February 28, 1854, he conducted the first Lutheran service. He visited the community every four to six weeks and wrote the first constitution under which organization took place as St. Peter's Evangelical Lutheran Congregation (April 3, 1854). In June of the same year the congregation affiliated with the Lutheran Church - Missouri Synod, a tie that has continued for 100 years. This was the first congregation in Canada to join the Missouri Synod.

Pastor Ernst served the congregation until 1855. The first resident pastor was Rev. E. Roeder of Bethany, Michigan, where he had been engaged in mission work among the Indians. He was installed by Pastor Ernst. Services were conducted in the Public School, and the pastor resided in the home of a member until the newly erected parsonage was available. In 1858 a log church was dedicated. Two years later Pastor Roeder accepted a call to Rainham (Fisherville). Candidate C. Sprengler was called in 1861. During his pastorate the congregation resolved to relocate, since a survey had been made and the property was found to be far away from any projected road. This brought about dissension. A second parsonage and church were erected on the present property in 1863.



Pastor E. Roeder, Pioneer

The congregation which held the original property applied to our Synod for a pastor but the request could not be granted, so they asked the Canada Synod for spiritual care. Their request was granted and Pastors Spring, Ehinger, Zahn and Rehn served the group. In 1864 Pastor Sprengler was followed by Rev. F. W. Arendt who, after a successful pastorate of four years, accepted a call to Fisherville, with the understanding that these two congregations form a parish, the pastor to reside in Fisherville. This arrangement, however, was most unsatisfactory, and the following year Middleton called Pastor J. H. von Brandt who, after four years of service, resigned because of a controversy on "Predestination" which he had with Dr. Pieper.

He was followed by Rev. F. W. Franke. During his successful pastorate the two congregations in Middleton were reunited. The split of eleven years' standing was healed, the present congregation retaining all the property and buildings.

In 1913 a red brick church was erected. This was totally destroyed as a result of a stroke of lightning in 1937. Less than eight months later the present beautiful church was dedicated.

Pastors serving Delhi since Pastor Franke are: C. Reuschel, J. Karrer, H. Dorn, R. Kretzman, O. Weinbach, J. Neeb, J. Cohrs, Th. Huegli, J. Woelfle, W. Heinze and C. Wirth. (*Souls* 288, *Communicants* 192)

6. Tillsonburg

In 1947 Pastor Walter Heinze of St. Peter's Church, Delhi (Rhineland), began conducting services at Tillsonburg for the increasing number of members of his congregation and other Lutherans who moved to the thriving town. They worshipped in a Presbyterian Church and by 1948 were able to organize as St. Luke's Lutheran Congregation. The present pastor is Rev. Carl Wirth of Rhineland. The congregation has made application for a loan from the Church Extension Fund of the Ontario District. (*Souls* 146, *Communicants* 78)

7. Simcoe

In the Fall of 1940 Rev. John Woelfle, then pastor of St. Peter's Lutheran Church, Delhi, was approached by some Lutherans residing in Simcoe, the hub of a fast-growing and prosperous community, with the view of establishing a mission in their midst. He accepted the invitation, and the first service was held in Steele's Hall early in November of the same year. Because of unfavorable environments, another place of worship was sought and found in the O. E. S. Hall where services were conducted every Sunday evening. Since the attendance steadily increased, the Parish Hall of Trinity Anglican Church was rented. In his Church Bulletin the Rector, Rev. C. C. Mixer, inserted the following paragraph: "Project in Christian Co-operation — At the last meeting of the Board of Management, approval was given unanimously to allow the local Lutheran congregation to use our Parish Hall on Sunday evenings. The Lutherans have purchased a lot on Colborne Street North on which they expect to build their church as soon as possible. They have been meeting in the Eastern Star Hall, but for reasons of their own wished to make a change."

On June 18, 1944, the congregation was organized, assuming the name "St. Peter's Ev. Lutheran Church." The present property at Colborne and Union Streets was purchased, and an architect engaged to draw up plans for a very handsome church which was dedicated on October 17, 1948.

When in 1945 Pastor Woelfle accepted a call, the first resident pastor arrived in 1946 in the person of Rev. A. Huth. During his pastorate the young congregation, after a bitter struggle, established and maintained the practice against lodgism which is advocated by the Lutheran Church - Missouri Synod. Pastor Huth accepted a call in 1951. His successor is Rev. H. Burkhardt. (*Souls* 314, *Communicants* 207)

8. Jordan

Emmanuel Congregation was organized in 1875 with eight members, by Pastor W. Linsenmann, Fisherville. The congregation held services in a church built by the Mennonites, once numerous in that part of the Niagara Peninsula, but whose congregation disbanded. The Lutherans repaired the building and worshipped in it for eighteen years. Then a sect akin to the Mennonites (Baptists?) without permission held a service in what had become the Lutheran Church. Emmanuel Congregation protested. Then real trouble began. Vandals damaged the building, breaking the windows, chairs and pews, tearing down the doors and collapsing the roof.

The members resolved to erect a new church on property donated by a member. It is situated a mile from the Village of Jordan. This church was dedicated in 1895. For a time the congregation was served by Pastors Halboth (Fisherville), Bente (Gas Line), Krafft (Fisherville), and Dorn (Gas Line). Finally, in 1897, the congregation received a resident pastor in the person of H. Sander who remained for three years and who was followed by Rev. C. Hochstetter. Then came Rev. O. Lossner, who resided at Snyder and who served the congregation at Jordan jointly with Snyder. This procedure was followed also by Pastor H. W. Brege. Since 1917 Jordan has been served by the pastors of Christ Lutheran Church, St. Catharines. (*Souls 59, Communicants 50*)

9. St. Catharines

Christ Lutheran Church had its beginning in December, 1912. Pastor Otto Lossner, who lived in Snyder and served the congregation at Jordan, learned of a number of Lutherans residing in the City of St. Catharines and determined to serve them with the Word and the Sacraments. His reports on the progress of the work were so encouraging that the group, then worshipping in the Standard Hall on Queen Street, began to discuss the possibilities of procuring its own church with the help of the Ontario District Church Extension Fund. This help was obtained and a building was purchased and extensively remodelled for church purposes.

When Pastor Lossner was called to the United States, the congregation received a resident pastor, Candidate Arnold C. Mueller. Under his pastorate the work continued to flourish until the blight of World War I descended upon the two-year-old congregation.

A successor to Pastor Mueller wrote a few years ago, "The error, born of the psychology of those turbulent days, was prevalent that the word 'Lutheran' stood not for definite religious convictions, but that it was synonymous with the word 'German' and 'German' meant anti-patriotic, for which reason all things German were despised. It is impossible to estimate the harm done by that sentiment. After the war a new beginning had to be made." Pastor Mueller, too, served but two years and was succeeded by Candidate C. Dauphin who was pastor of Christ Church from 1917 to 1921. The pastorate of his successor lasted seven years (1921-1928) and was vested in the person of R. Brenner who came to us from the Canada Synod after finishing his theological training in Waterloo Seminary.

The period of growth and progress in the congregation began with the pastorate of Rev. W. O. Rathke, who came to St. Catharines from the mission field in New Ontario. With the almost phenomenal growth of the City came a large influx of Lutherans from various parts of Canada, and it was not long before the building, which had been acquired and rebuilt in 1914, was found inadequate and was replaced by the beautiful building on one of the important streets of the city, in the year of our Lord 1941. The congregation owns a parsonage a few blocks from the church.

Since World War II the church is being used also by Estonians and Latvians, large numbers of whom have found employment in the City and whose pastors serve them in their native tongues.

Pastor Rathke accepted a call to Redeemer, Waterloo, in 1952, and his successor is Pastor D. Ortner. (*Souls 618, Communicants 405*)

10. Niagara Falls

In the Spring of 1930 Rev. W. O. Rathke of St. Catharines and Rev. A. Preisinger of Hamilton were appointed by the Mission Board to make a canvass of the City of Niagara Falls to ascertain whether it would be advisable to establish a Lutheran Church. The result of the canvass was that Rev. M. J. Bruer of Humberstone began holding services at Adoniram Hall (October 19, 1930).

Healthy progress warranted the calling of a candidate by the Ontario District. Candidate M. C. Weissbach, graduate of Concordia Seminary, St. Louis, received the call and was installed on September 6, 1931. On October 27 a constitution was adopted. Five members signed. A Sunday School enrollment of nine pupils was in existence at that time.

April 10, 1932, found Adoniram Hall available for evening services. Up to that time the congregation had use of the hall on Sunday afternoons only. Evening services were started. The Sunday School was held in the afternoon.

The two lots upon which the present church and parsonage stand were purchased in 1933 by means of a loan from the Ontario District Church Extension Fund. Permission was also granted the congregation—then known as "The First Lutheran Mission"—to apply for a loan from the General Church Extension Department of the Lutheran Church - Missouri Synod. The loan was not granted due to "The Depression" and its attendant financial stringency. Thereupon the Ontario District decided to float a bond issue for \$10,000 among Ontario District Lutherans. Sufficient funds were gathered to enable the congregation to break ground on August 26, 1934, for the erection of a chapel which, incidentally, was completed the same year.

Each succeeding year showed a substantial increase and in 1944 the congregation became self-supporting. Prior to that, the congregation had bought the present parsonage, moved and renovated it.

By 1949 services were becoming more and more overcrowded. Two years later the congregation decided to proceed with a 40-foot extension to the church. The dedication took place in December, 1951. There were then 450 communicant members, over 300 Sunday School pupils, and a baptized membership well over the 800 mark. (*Souls* 1107, *Communicants* 600)

11. Hamilton

Redeemer Evangelical Lutheran Church is said to have the distinction of being the first exclusively English Lutheran Church to be affiliated with the Ontario District. Mission work was begun in the City of Hamilton as early as 1900, about the time when Lutherans in large numbers had begun to move to the cities of Ontario. Pastors D. Lochner of Wellesley and P. Graupner of Elmira made a start in conducting services. The beginning was so encouraging that in 1903 Candidate D. Kleist was called to serve Hamilton and Toronto. When he accepted a call to the Buffalo area, the Rev. O. Lossner of Snyder was commissioned by the Mission Board to take charge of the field. Pastor H. Hamann was subsequently called. While he was to have served both Hamilton and Toronto, he concentrated on the service in Toronto and abandoned the field in Hamilton in 1911. One naturally wonders why the Mission Board allowed this to happen.

In 1924 the mission was revived. Candidate Arthur Preisinger was commissioned by the Mission Board to resume work in Hamilton. Under his guidance a congregation and a Sunday School were organized. Services were conducted in a vacant store in the East End of the City until the present church near the "Delta" was dedicated in 1928.

The growth of the congregation in the industrial City of Hamilton has been slow but steady. It is now a self-sustaining congregation. All loans from the District for the erection of the church and for the purchase of the parsonage have been repaid. Pastor Walter Biesenthal served from 1938-1946. The Rev. Maynard Pollex is the present pastor. (*Souls* 248, *Communicants* 161)

12. Toronto (Trinity)

In the "Proceedings of the Ontario District" of 1931 the chairman of the Executive Committee, in introducing the report on missions, states, "In response to 'The Call of the Hour' your Executive Committee made a survey of a number of cities in Ontario with the result that it was deemed advisable to place a full-time missionary in Niagara Falls and also one in Toronto who is to work especially among the German population and in the various institutions of the city." Pursuant to this policy, Candidate J. F. Schutt was called.

Services were first held in the basement of St. John's Lutheran Church (Pastor E. Hahn). A few months later, in 1932, the congregation was organized. It adopted the name "Trinity" after the Sunday on which it was organized. The congregation moved into its own quarters, a duplex on Ossington Avenue near Bloor Street, which had been rebuilt to serve as a place of worship on the ground floor and as a parsonage upstairs.

The following year the congregation rented quarters on Simcoe Street which, however, proved undesirable. A Chinese Mission Chapel on Bay Street became the home of the congregation until, in 1945, it was privileged to move into its own basement church on Sherbourne Street near Bloor. This place of worship received its "crown" in June, 1952, when the beautiful church was completed. The parsonage adjoins the church.

The strong influx into Toronto of New Canadians of various nationalities, who lost their homes and possessions as a result of the aftermath of World War II, has made Trinity Church a beehive of activity. Services and meetings crowd each other, and four languages are used within its walls: English, German, Latvian and Estonian.

The pastors who have served Trinity since Pastor Schutt was called away (in 1933) are: E. Lewerenz and F. G. Brasch. In November, 1952, Trinity Congregation decided to separate the German from the English work. The congregation now consists of an English group, of which Rev. A. F. Pollex is pastor, and of a German group, of which Dr. W. Goegginger was pastor until March, 1954. The Estonian Congregation, served by Pastor John Teras, worships in Trinity regularly. The Latvian Congregation, served by Pastors A. Lulis and A. Briedis, conducts services in Trinity Church every two weeks. (*Trinity: Souls* 350, *Communicants* 145; *Dreieinigheit: Souls* 2,061, *Communicants* 1,621)

13. Oshawa

The story of Grace Church, Oshawa, begins with a canvass undertaken by Pastor A. Preisinger of Hamilton in 1928. The prospects for a Lutheran Church in this industrial city were sufficiently promising to warrant the calling of a resident pastor, the Rev. A. C. Hahn, that same year. Services were conducted in various places, including a local funeral parlour, a lodge hall, etc.

The actual organization took place on July 18, 1929, when the name "Grace Church" was incorporated in the constitution. Ten men originally signed this constitution, of whom four are still (1954) actively associated with the church.

The need of a church home was apparent from the beginning. Property, including a parsonage, was purchased in July, 1930. The dedication of the church building was celebrated in the year following. Grace Church became self-supporting in 1951. In its comparatively short history it has been served by Pastors A. C. Hahn, C. T. Schmidt and R. E. Knoll. Pastor N. C. Kritsch has served Grace Church since the year 1946. (*Souls* 231, *Communicants* 136)

14. Toronto (St. John's)

In August, 1902, Rev. D. Kleist was commissioned at Elmira by Rev. P. Graupner to begin mission work in Toronto. Pastor Kleist had the names of four communicants who were interested in establishing a church. The first service was held on the east side of Spadina Avenue in a little store north of Cecil Street. Six months later the attendance averaged twelve. One year after installation of the pastor the attendance numbered 35. A larger hall was rented on Queen and Spadina. In September, 1904, Rev. Kleist accepted a call to La Salle, New York.

Rev. O. Lossner of Snyder, Ontario, served Toronto. He was installed in a private residence, and the services were held in a hall on Spadina near College Street. He came to Toronto as often as his extensive field permitted. The congregation was practically dissolved, however, because Pastor Lossner could not continue coming to Toronto.

In 1909 the congregation again attempted to begin mission work with the Rev. H. Hamann as its pastor. He built up the church so that in 1910, with seven voting members, and assisted by the Mission Board of the Ontario District, the church purchased a lot on the corner of Shaw Street and Irene Avenue and planned a church building. The church was dedicated on March 24, 1912. The Rev. Walter Lichtsinn, now one of Synod's vice-presidents, became the new pastor. He served during the war years (1913-1918).

After one year's vacancy, Ernest Hahn, a young theological student studying at the University of Chicago, was called as pastor of the congregation, at that time numbering 92 communicant members and 155 souls. The Mission Board of the Ontario District paid the salary of the pastor. Because of a disagreement with members of the Mission Board as to how much the pastor should be paid, the congregation joined the English District of the Lutheran Church - Missouri Synod. In 1924 the congregation became

self-supporting. The site for the present church was purchased in 1929. The dedication of the new church took place February 9, 1930. For a three-year period, 1947-1950, the Rev. Donald Ortner served as assistant to the pastor at St. John's. Students G. Schaus, Ernest Hahn, Jr., and Roland Miller served as student vicars and assistants. Pastor Hahn departed this life in August, 1951.

The congregation had meanwhile grown from 69 communicants to 789 communicants. After World War II the church sponsored the establishment of the present Estonian Lutheran congregation, the Latvian congregation and the Lithuanian congregation. In 1930 Trinity Lutheran Church of Toronto began its services under Pastor Hahn's supervision at St. John's. Pastor Hahn served the district in immigration work, being the executive secretary for a number of years. He was a strong force in the life of the Lutheran Church in Toronto.

In April, 1953, under St. John's impetus, two new missions were begun—one at Port Credit, Ontario (western suburb of Toronto) and the other at Scarborough (eastern suburb of Toronto). Pastor Arne Kristo from California was installed at Port Credit on Reformation Sunday, 1953, and Pastor Theodore Pelikan, former missionary to Nigeria, in February, 1954, (for Scarborough). St. John's also conducts a branch Sunday School at Etobicoke.

The present pastor is the Rev. George W. Bornemann, who came to St. John's in June, 1951, from Buffalo, New York. Student vicars since 1951 have been Clarence Eifert and Gerald Scholz. (*Souls 1,100, Communicants 780*)

II. THE CANADA COMPANY LANDS

1. Floradale

The opening chapter in the history of Trinity Lutheran Church in Floradale, we fear, will have to remain veiled in mystery. In spite of careful investigation we could find but one fact firmly established, namely, that an organization existed in 1852. The records of the congregation contain one page on which the name of the congregation and a list of fourteen baptisms occur. The list is dated "West Woolwich, December 31, 1852." It is signed by Carl Theodore Laurensen, Evangelical Lutheran Pastor. The name Lorenz occurs in the history of St. James' Church in Elmira prior to 1852, but there is nothing to indicate that Lorenz and Laurensen are the same man.

It is a fact that about fifteen years after the German Company Tract* had been bought from the Indians, German Lutheran settlers moved into it rapidly. No fewer than five Lutheran congregations were organized. These were started by pastors coming up from the Waterloo-Kitchener area. By the very nature of things, the service which the congregations received must have been unsatisfactory. Travelling was a hardship, the available pastors were few, some of them being of the itinerant kind, amply described elsewhere, and the settlers were a mixture of Lutherans and Reformed and quite naturally preoccupied with wresting a livelihood from the virgin soil.

*A section of heavily wooded land extending six miles from each side of the Grand River above the Village of Conestogo, comprising what is now Woolwich Township.

Under such conditions earnest church members looked for help. No record exists to show who it was that contacted the Lutheran congregation near Delhi, but the fact is that in response to a request from Floradale, Pastors Roeder, Ernst and Sprengler visited the settlement known as West Woolwich or "Musselmannsstaedtle." The result of the visit was that Candidate H. W. H. Wichman was called. He was installed in Trinity Lutheran Church, Floradale, on April 29, 1860, by Pastor E. Roeder.

Pastor Wichman could not serve long. He became ill and was taken to his eternal home a few months after he left Floradale, but not before he had been called to Elmira where St. Paul's congregation was organized by him in 1861. Pastor Ernst served the two congregations from 1861 to 1873. Under his pastorate two other congregations were added to the parish, namely, Salem (a part of Elora today) and Linwood. For this reason the parish was separated from Elmira, after Pastor Ernst had been called away, and the next three pastors (C. F. W. Brandt, H. Schroeder and J. C. Borth) served Floradale, Salem and Linwood. Under the pastorate of Rev. John Frosch a new church was built (1880) and Floradale was served from Elmira again (1882-1895).

From 1896 to 1913 another threesome of pastors lived in Floradale and served Linwood. They were pastors R. Vorberg, Emil Reuter and R. Eifert, Sr. The last class to be confirmed in Salem was that of 1896. The congregation disbanded under Pastor Vorberg. Under the pastorate of the next gentleman, Rev. R. A. Eifert, Jr., (1914-1918) the parish Elmira-Floradale was re-established. Regular services in Linwood ceased. Pastor A. H. Gallmeier served from 1918-1929, and the present pastor is Rev. F. Malinsky. The congregation owned a fine parsonage next to the church for many years. It was sold to one of the members in 1945. (*Souls* 89, *Communicants* 68)

2. Elmira

The history of the origin of St. Paul's has been touched upon in the general history of the Ontario District. There remains to be recorded the further development, under God's grace.

The short pastorate of Rev. H. W. Wichman has been noted under "Floradale." Pastor Ernst took up the reins and developed his enormous activity in establishing pastorates in the expanding settlements of Waterloo and Perth Counties. From Elmira he served Floradale, Salem, Linwood, Kitchener, Petersburg, Wellesley, Poole and Wallace. In his extensive parish he was assisted by Pastor F. Dubpernell. Since St. Paul's, Elmira, was the base of Pastor Ernst's activity, it has the distinction of being the mother congregation of the Ontario District which was organized in 1879. For many years the *Volksblatt* was edited and printed in Elmira.

When Pastor Ernst followed a call to South Euclid, Ohio, in 1881, he was succeeded by John Frosch who labored here and in Floradale with great effectiveness. He died "while in the harness." He was succeeded (1899) by Pastor Paul Graupner of Arcadia, N. Y. Under his pastorate the Christian Day School, of which a start had been made in Pastor Ernst's time*,

*Pastor Ernst's son was the teacher from 1874 to 1876.

was established in 1911, continuing its blessed course until the shortage of teachers in our Synod contributed to its closing in 1943. Four teachers served the congregation: B. Schulz, H. Bleck, A. H. Borchardt and N. Utech. Eleanor Schendel helped out a few months. Youth work was always close to the heart of the members of St. Paul's. The Ontario District of the Walther League held its first convention in Elmira in May, 1911.

Pastor Graupner was succeeded in 1914 by Pastor R. A. Eifert, in 1918 by A. H. Gallmeier, and in 1929 by F. Malinsky.

St. Paul's is now occupying its second church building. At the beginning services were conducted in the public school. In 1862 the first brick church was built. This was replaced in 1889 by the present stately edifice. The congregation owned a separate building for its school for seventeen years. The former parsonage, one of the first brick houses in town, stands on a corner similar to that on which the church stands, one block north of it. The new parsonage, at the rear of the lot on which the "old parsonage" stands, was built in 1916. The congregation also owns the house in which its caretaker lives. (*Souls* 485, *Communicants* 373)

3. St. Paul's, Kitchener

The magnificent historical booklet written by Pastor Orzen of St. Paul's has already been quoted to quite an extent. It remains for us to trace the developments in the congregation from the time Pastor Ernst relinquished the pastorate to his successor, Pastor P. Andres (1881). He became the first full-time minister. For a while the congregation at Petersburg united with St. Paul's to form one parish. In 1882 a new parsonage was built, and in 1884 a new school. Pastor Andres (1885) was called to serve the Lutheran congregation at Shantz Station which became a part of his parish. In 1889 the new, dignified and spacious church was built.

At the annual meeting on December 26, 1893, in connection with the self-excommunication of some members, the lodge question came up for discussion. It was decided to hold a second meeting on an evening during the week to further discuss this matter. The meeting was held on Monday, January 22, 1894, and was addressed by Pastor Andres. The next evening a third meeting was held during which President Weinbach was the main speaker. These meetings were held in the church. On the 29th and 30th of January additional meetings were held in the schoolhouse. The basis for the discussions were some theses against lodgism, which had been published in the *Volksblatt* and reproduced in separate copies and distributed to the members present. On Sunday the congregation adopted resolutions to the effect that "the lodgism of our age is in contradiction with clear and plain passages of Holy Writ." Details of what seems to have been a fierce battle, which shook the congregation to its foundations, may be found in the *Volksblatt* issued March 15, 1894.

Pastor Andres accepted a call to Monroe, Michigan, in 1894, and Rev. Burmester of St. Louis became his successor. "Through an apparently legalistic zeal he soon became involved in great difficulties culminating in his removal from office as pastor of St. Paul's." There was considerable difficulty over a period of years before his name was cleared and he became eligible for a call back into the ministry. Meanwhile, Pastor W. C. Boese of Lakewood, N. Y., was called to Kitchener. He served until his untimely death on New Year's Day, 1922.

Pastor A. Orzen of St. Lucas, Ottawa, became the successor to Pastor Boese. During his pastorate the congregation released a number of members, living in the Twin City of Waterloo, to form Redeemer Lutheran Church in 1935. This performance was repeated in 1948 when twenty-nine voting members were released to form a new congregation (Holy Cross) in the rapidly-growing East Ward of the City. In 1947 St. Paul's Congregation generously assisted Grace Lutheran Church in the North Ward in the purchase of a lot for its parish hall and church. The birth of the daughter congregations did not in the least weaken the mother church. On the contrary, so richly has she been blessed that she was compelled to replace the parish hall with a new, larger and more modern plant. This was completed in 1952.

Pastor Orzen was taken from his flock by an untimely death in 1943, and Pastor A. Eissfeldt has since fathered the flourishing congregation. (*Souls 1,111, Communicants 822*)

4. Waterloo

The first effective impetus for a mission of the Missouri Synod to be started in the Town of Waterloo was given when in the winter of 1934-1935 three Missouri Lutherans, residing in Waterloo, met in a home to discuss "The work of the Church." The result of this little gathering was that a further meeting was held in the parish hall of St. Paul's Church, Kitchener, early in 1935. Present at this meeting were: the late Pastor A. Orzen and his church board, eight members of St. Paul's, who resided in Waterloo, and several men who were not affiliated with any church. It was in this meeting that a motion was made to establish a mission in Waterloo. It was also agreed that no members of St. Paul's were to be received into membership with the new mission unless St. Paul's would grant a peaceful dismissal and that this newly-established mission secure its own pastor. Accordingly, on March 8, the eligible members extended a call to Rev. K. A. Kriessel of Saskatoon, Sask. Shortly before his arrival, forty-two communicants and nine baptized members, who had in the meantime made application for a letter of transfer, received their peaceful dismissal. Services were at first conducted in the town hall of Waterloo. On May 13, 1935, the Evangelical Lutheran Church of Our Redeemer, Waterloo, was officially organized in a meeting held at the home of one of the members. Twelve members signed the constitution.

In 1936 the congregation began to look for a building site, and finally in August purchased a lot (120 ft. x 150 ft.). A basement church, on the corner of John Street West and Severn Street, designed by Mr. W. H. E. Schmalz, (35 ft. x 75 ft.) was built and opened for worship on June 20, 1937.

The congregation enjoyed a steady and healthy growth throughout the ten years of its existence. On the occasion of the fifth anniversary the congregation had increased to almost five times its original size. Today the congregation number 80 voting members, 300 communicants and 410 souls. In 1941 Redeemer Church became self-supporting. In April, 1942, the congregation decided to proceed with the erection of a parsonage. On November 22 of that year Pastor Kriessel accepted a call to Philadelphia and the Rev. C. T. Wetzstein, Regina, Sask., was called to succeed him.

In 1946 the congregation purchased six additional lots adjoining the present site of the church. In 1949 Bethel Lutheran Church was organized and served by Pastor C. T. Wetzstein. Again five families were given transfers. On April 10, 1950, the construction of the superstructure of the church began. The dedication of the completed church took place on September 16, 1951. Pastor Wetzstein, meanwhile, was released to serve as full-time pastor to Bethel Lutheran Congregation. Rev. W. O. Rathke became his successor in 1952.

5. Grace (Kitchener)

Grace Lutheran Church had its beginning on October 24, 1944, when a group of interested people met in H. L. Albrecht's Dry Goods Store. Prior to that time, as Trinity Congregation of the American Lutheran Church, they had worshipped in a stone church situated at the corner of King and Water Streets. It had been a Swedenborgian house of worship. When the Swedenborgians moved to a new location, the property was bought by the T. Eaton Company for a store site. Trinity Lutheran Congregation dissolved, and some of the members appealed to Pastor C. T. Wetzstein of Redeemer Church, Waterloo, for services. Under his guidance Grace Church was organized and the first service was held on November 19, 1944, in the stone church, which was rented from the T. Eaton Company. On December 30, 1945, Rev. Roy Knoll, the first full-time pastor, was installed.

When the stone church was razed in 1947, services were transferred to the basement of the Margaret Avenue Public School. In the meantime, St. Paul's Congregation co-operated with Grace in the selection of a suitable building site in the North Ward. Lots were purchased by St. Paul's Congregation at the corner of Margaret Avenue and Louisa Street and presented to Grace Church. A building in the form of an attractive parish hall, to be used as a chapel for the time being, was erected on the lot and dedicated on September 19, 1948. Another large lot and a parsonage were purchased in June, 1953. Grace Church now numbers 251 communicant members. (*Souls* 374)

6. Holy Cross (Kitchener)

Holy Cross came into existence as a daughter congregation of St. Paul's Church, Kitchener. For some years the rapidly-developing East Ward section of the city had been viewed as a favorable location for a new mission congregation. These theoretical ideas crystallized into action when the suggestion was made to call a pastor who would devote his time equally between an East Ward Mission and the management of the Waterloo Lutheran Hour office. The latter was found to be impracticable. St. Paul's guaranteed \$2,000 toward the endeavor and requested support and financial help from the Mission Department of the Ontario District in case an East Ward Mission were to be started. The assistance was readily promised. In the Fall of 1947 the members of St. Paul's took the first step in the direction of starting the mission by purchasing nearly an acre of land from the House of Refuge Board in an ideal location in the East Ward. At a voters' meeting held on April 4, 1948, a formal call was extended to Rev. Daryl G. Meyer, of North Bay, to organize and become pastor of an East Ward Mission. The call was accepted. A parsonage was purchased at 15 Stirling Avenue North with a loan from the District Church Extension Fund. The centrally located Sheppard School was used as a place of worship.

At the organization meeting the name of the new congregation "Holy Cross Evangelical Lutheran Church — Missouri Synod" was chosen, and the constitution signed by twenty voting members.

While the privilege of worshipping in Sheppard School basement was deeply appreciated as a temporary measure, the great need of an own church was realized by every member from the moment of organization. The first step toward the erection of a church was taken by the congregation in applying for a loan for this purpose from the Church Extension Treasury of Synod and of the District. In 1950 the beautiful church was dedicated.

Rev. Daryl Meyer recognized the urgency of a call into the chaplaincy and secured a leave of absence from the congregation in order to serve the young men called into service in the Air Force of the United States in the period of armed preparedness against possible aggression. During Pastor Meyer's absence Students Lloyd Wentzlaff and W. Mueller served the congregation in 1952, '53 and '54. Due to the sudden death of his wife Pastor Meyer resigned in 1954. (*Souls 326, Communicants 199*)

7. Bethel (Kitchener)

This congregation sprang up like a mushroom. With the beginning of immigration after World War II, divine services were held in Redeemer Church basement, Waterloo, in the German language. In February, 1949, Pastor C. T. Wetzstein undertook to organize a congregation with nine family heads, known as Bethel Lutheran Church of the Twin Cities. It was organized primarily for the benefit of the German Lutherans coming to Canada and particularly those in the Kitchener area. In the Spring of 1950 the place of worship was transferred to St. Paul's Church in Kitchener, and later to its parish hall. Pastors Eissfeldt and Malinsky assisted Pastor Wetzstein in serving the ever-growing congregation.

In the Fall of 1951 Pastor C. T. Wetzstein became its first resident pastor and, with regular Sunday services, St. Paul's parish hall became the scene of great gatherings of people. It was apparent that some form of building would eventually have to be acquired in which the congregation would have its permanent church-home. In the Fall of 1952 the Mennonite Brethren property on Church Street was put up for sale. Encouraged by the Mission Department of the Ontario District, the congregation purchased and immediately enlarged the church to a seating capacity of approximately 400. On May 24, 1953, the thoroughly renovated structure was dedicated with a triple service.

Despite the fact that more than 99 per cent of its members are New Canadians, the congregation has fallen right in line with our Canadian Lutheran ways and means of administration. After having been subsidized for only nine months, the congregation became self-supporting. At the same time it has contributed freely towards its building programme, missions and other benevolent causes. The congregation now has a voting membership of 106. (*Souls 600, Communicants 350*)

8. Wellesley

The first pastor to visit the Lutherans in Wellesley and to conduct services was Pastor Bindemann of Berlin. He and Pastors Peifer of Waterloo and Popplow of Berlin, all belonging to the New York Ministerium,

continued to serve Wellesley and other places, holding the Wellesley services in the schoolhouse. This was about 1848. By 1852 the first Lutheran Congregation at Wellesley was organized. St. Paul's Congregation, together with the congregation at Philipsburg, called Pastor Peifer who became the first resident pastor of the newly organized parish. The parsonage was located at Philipsburg, four miles south of Wellesley. Pastor C. H. Thomsen of the Synod of New York became the next pastor (1855 to 1860).

Pastor Thomsen was succeeded by Pastor F. Ehinger of the Canada Synod. During his pastorate services were also held in the homes of Lutherans in and near Poole, who had formerly been served by a Pastor Schmidt, the records of whose ministry have disappeared. Pastor Ehinger served the Wellesley-Philipsburg parish three years and then accepted a call to the United States. The Canada Synod decided at that time to refrain from giving the congregation a successor to Pastor Ehinger. As a result a school teacher was engaged for a three-month period to conduct reading services. Pastor Hoelsche of Waterloo served as vacancy pastor.

Under these unsatisfactory conditions the congregation (in 1864) approached Pastor A. Ernst of Elmira to obtain his services. He agreed to serve Wellesley with the assistance of Vicar F. Dubpernell. Accordingly, in 1864, twelve years after becoming organized, St. Paul's Congregation severed connections with Philipsburg and joined the Missouri Synod.

In 1865 St. Paul's Congregation became affiliated with St. John's, Poole, and the two congregations were urged by Pastor Ernst to call their own pastor, since he himself was overburdened with work. They were successful in calling Candidate Henry Koch. It was not long before Pastor Koch's duties were greatly increased. In 1867 a call was extended to him by Emmanuel Congregation in Petersburg. Lutherans at Linwood requested his services. He now had four congregations to serve. When one considers that at that time the distance between these congregations had to be travelled either on foot or with the use of a horse, in summer as well as in winter, one begins to realize how much physical effort the serving of four congregations required. A parsonage was purchased in Wellesley. In 1869 Pastor Koch followed a call to Humberstone, Ontario.

Pastor F. Dubpernell, who previously had assisted Pastor Ernst as a vicar, now became the Pastor and he served until 1875. He was succeeded by Rev. Julius Kirmis who served the parish nineteen years.

The first year of Pastor Kirmis' ministry was marked by two sad occurrences. Soon after his arrival in Wellesley, it became necessary to take disciplinary action against four members of the congregation. Within a very short time these members withdrew from the congregation, thus excommunicating themselves. They organized another St. Paul's congregation in opposition to "First" St. Paul's. The second tragedy was the loss of the church through fire on August 21 of the same year. However, "before the ruins had become cold," the congregation decided to build a new church. In 1876, less than three months after the fire, the present brick church was dedicated. Eleven years later the congregation built a new parsonage.

In 1894 Pastor Kirmis accepted a call to Minnesota. Pastor D. Lochner became the next pastor. He was succeeded by Pastor H. Battenberg in 1906. After fifteen years he was followed by Pastor G. Pranschke and he, in turn, by Pastor C. Kramer in 1927. The present pastor, Rev. W. Heinze, was installed on August 1, 1948. Since 1894 Wellesley, Petersburg and Poole have been served as one parish. (*Souls* 191, *Communicants* 158)

9. Petersburg

Of the early history of Immanuel Congregation little can be reported, since no records are available from the time of organization in 1844 by Pastor Peifer until 1870. These missing records might, if they existed, explain why the congregation changed from Canada to the Missouri Synod in 1867. The names of the Canada Synod pastors (Peifer 1844-51, Wurster, Diehl, Feyfel, Brueckmann, Mayer, Rau, Dr. Schulte 1864-66) suggest that the group around Petersburg may have been served from neighboring congregations (Mannheim, New Hamburg, et al.) and that the service was sporadic and unsatisfactory until the group approached Pastors Ernst and Andres for service, the result of which was that in 1867 Pastor H. Koch, residing in Wellesley, was called and Petersburg became a part of the Wellesley Parish. Later, the congregation affiliated with Kitchener and was served from there for a time. About 1891 the Village of Shantz also was served by the pastors of the Kitchener-Petersburg Parish. In 1896 Petersburg again became a part of the Wellesley Parish, which affiliation has continued to the present time. The pastors, accordingly, are the same as those listed under Wellesley since the days of Pastor D. Lochner (1894-1906).

About the year 1853 a log church was replaced by a frame church high on a hill adjoining what is now Highway 7 and 8. This church was struck by lightning and burned to the ground in 1915, and in the following year the present handsome church, also on Highway 7 and 8, was dedicated. (*Souls* 114, *Communicants* 83)

10. Poole

The old story of "itinerant preachers with no particular synodical affiliation" was repeated in the settlement of Lutherans near Poole between 1850-1862. Services were conducted in the various homes. In 1862 nine members resolved to buy one-half acre of land from the government at a point where the survey showed that Poole was to be located. They erected a log church. For three years the congregation was served by various pastors of the Canada Synod but, dissatisfied with the irregular services, they looked elsewhere for help.

A committee of three journeyed to Wellesley to consult with Pastor A. Ernst and to plead for divine services. "Are you members of any Synod?" asked Pastor Ernst. "No," answered the committee, "we have a church but no pastor." "In that case I shall come and preach for you and baptize your children, and I will do that this afternoon," said Pastor Ernst. This was on New Year's Day of 1865. He drew up a constitution for the congregation which, up to that time had not been officially organized, and the name "St. John's Evangelical Lutheran Church at Poole" was adopted. This congregation has since its organization formed a part of the Wellesley Parish and has been served from Wellesley. The present church was erected in 1886. (*Souls* 74, *Communicants* 53)

11. Linwood

The story of Linwood might not have appeared in this booklet but for the fact that the writer of these lines still goes there periodically to minister to the remnant, consisting of two persons.

It is rather difficult to ascertain in what year the first Lutheran settlers came to the Linwood district, but as early as 1871 a man approached Pastor F. Dubpernell, then stationed at Wellesley, inviting him to Linwood. He accepted the invitation, conducted a meeting, and effected an organization with the few people. Services were held in the public school. In 1872 a stone church was erected about two miles from the village. This was abandoned in 1905 in favor of a church in the village, which was bought and renovated. Linwood, Floradale and Salem formed a parish for several years and was served by Pastor A. Ernst. When Petersburg affiliated with Kitchener, Linwood became a part of the Wellesley-Poole Parish. Later on it was served by Pastor W. C. Boese from Kitchener, then from Tavistock by its pastors. The existence of a Lutheran Church of the Canada Synod in the village since 1885 and the fact that our pastors could not serve the small congregation regularly have all but rung the death knell for this once promising congregation.

12. New Hamburg

The first Lutheran church in New Hamburg was built in the year 1851. For fifteen years there was a change of pastors on an average every one and a half years, until Rev. C. F. Spring took charge. He served for twenty-one years (till 1888). Shortly after the turn of the century a split occurred in the congregation, apparently over the site of the new church. The group which built a handsome church and a parsonage on the main street in the heart of the town was, for a number of years, served by pastors of the General Synod. When it became next to impossible to secure pastors from that source, the congregation approached Pastor W. C. Boese of St. Paul's, Kitchener. Since the confessional basis of the General Synod was so different from that of Missouri, Pastor Boese had considerable misgivings about serving the congregation. However, when he assured the congregation that he would preach and practice in New Hamburg exactly as he did in his own congregation, the representatives assured him that that would be acceptable to them. He began preaching in New Hamburg and shortly afterward advised the congregation to call Pastor Henry E. Bauman of West Monkton. He was installed on August 11, 1918. The pastors who have successively served in New Hamburg are: A. C. Rolf, Walter Daib, H. Erdman, H. Voegel, R. Johnston and at present M. Hafner. (*Souls* 182, *Communicants* 108)

13. Baden

Lutheranism in Baden dates back to 1858. Pastors who served there include C. Thomsen, F. Ehinger, Schmidt and Spring. Under Pastor F. Nitardy the congregation joined the Canada Synod. Pastors since then included O. Nitardy, F. Loeb, O. Mordhorst and M. Voss. In 1920 the pastor of the congregation, Rev. L. Brenner, severed his connection with the Canada Synod "on account of the 'Merger,' when the Canada Synod joined with other synods to form the United Lutheran Church of America."

His son, who also left the Canada Synod, writes December 8, 1953, "I remember a slogan which ran like this, 'Merge the best and submerge the rest.' There can, of course, be no true union where unity of doctrine and practice does not exist. Unanimity in questions of doctrine and practice is not required in the United Lutheran Church."

A number of families in Baden left the Canada Synod with Pastor Brenner, and when he accepted a call to the United States in 1922, they requested the services of other pastors of the Missouri Synod. The pastors of St. Peter's in New Hamburg acceded to the request and they have conducted services in the Livingstone Presbyterian Church ever since. The list of pastors, accordingly, is the same as that of New Hamburg since 1922. (*Souls* 26, *Communicants* 24)

III. THE HURON TRACT

To facilitate the settlement of Upper Canada (Ontario) a great land company was formed in 1825, called the "Canada Company," which was instrumental in settling, among others, a great portion of Perth and Huron Counties. (Incidentally, as these lines are being written, the *Toronto Globe* brings the story of the dissolution of this Company and the liquidation of its remaining assets). This Company owned one million acres of land which had been bought from the Indians by the British Parliament and for which the Company had paid to the Crown about 25 cents per acre. The parcel of land located in what is now Perth and Huron Counties was known as "The Huron Tract."

In order to settle this great tract of land the "Huron Road" was built. It began at Guelph, the first town founded by the Company, ran in a westerly direction through Waterloo County and on through Stratford, extending in a straight line westward through Perth and Huron Counties to Goderich on Lake Huron.

"The land was acquired by the lease method or by outright purchase for \$1.50 to \$2.50 per acre. Since very few of the settlers had money, they accepted the lease system. The leases were usually granted for ten years and bound the settler to clear four acres each year. He paid the taxes and performed statute labor. At the end of ten years, application could be made for the patent at the original cost price, with 2½ per cent added. During the term of his lease a settler paid an annual rent at the rate of 6 per cent on the cash price; for example, on 100 acres of land valued at \$1.00 per acre he would pay a yearly rental of \$6.00." (Quoted by Pastor Woelfle from "History of Perth County" by Wm. Johnston).

1. Seebach's Hill (Sebringville)

You could bank on it that German Lutheran immigrants would take advantage of the opportunity to acquire the land offered and to build homes, even though the land was covered with dense forests. And so we find Andrew Seebach, a Bavarian, his wife and seven children in 1829 following the Huron Road and settling on a parcel of land in the Huron Tract, one and a quarter miles west of the present-day Seebach's Hill church. The place is marked by an impressive cairn erected by a grateful posterity. As an inducement, 600 acres of land were offered to Seebach by the Canada Company. Soon other families from Alsace arrived and settled along the Huron Road.

By 1835 reading services were held in the various homes. Finally, Mr. Seebach donated three acres of land for a church. This is the site where the congregation's impressive church now stands. It has replaced the original log church and two others in its century of progress. St. John's Lutheran was one of the first four congregations in Perth County. For a time so-called "travelling preachers" ministered to the wants of these early settlers, but in 1836 they called their own pastor, Rev. F. Horn, who remained with them four years. He was succeeded by Rev. T. Frank who in 1845 was followed by Rev. A. Kelterborn. During his pastorate the second church, a cottage-style brick building, was erected. Concerning Pastor Kelterborn the following is recorded: "The journey from Hamilton to Sebringville was made with his delicate wife by oxcart over corduroy roads." Of his last official act we are told: "One night he was called out to a sick bed. He made the visit on horseback. It was the spring of the year and, being forced to cross over honeycombed ice, the horse and rider broke through and the minister was drenched in the cold water. He made his sick call, but when he returned home he was seized with a violent illness which ended his young life." He was the first pastor to be buried in the cemetery, although the grave can no longer be determined since no monument marks his final resting-place. Then came a certain Pastor Schwalm who in the records is called "luckless." His successor, the Rev. F. Tuerck, was asked to resign because he taught false doctrine.

A new era began for the congregation in the calling of the Rev. J. A. Hengerer, a faithful and good man, who remained with the people for fifteen years (1857-1872), during which time the third, the white frame church, was erected in 1862. His successor was A. Rehn. When he left after a few months, Rev. H. H. Succop was called.

He was the first Missouri Synod pastor to serve the congregation and he was succeeded by ministers whose lives and pastorates are known from accounts of other congregations. Among these pastors were F. Dubpernell, W. Weinbach, C. Gross, A. Wuggazer, H. Rueger, F. Malinsky, A. F. Pollex and at present W. P. Lottes. The present stately church was erected in 1927. Its situation is beautiful, crowning as it does the highest point of land in the County of Perth. The parsonage, situated very close to the road, at an intersection, unfortunately hides much of the beauty of the imposing church. (*Souls* 403, *Communicants* 285)

2. Wartburg

About the year 1850 two congregations were established in Ellice Township, Perth County, whose members were spread out over the whole Township and south into Downie Township. They were being served by Pastor J. Hengerer of Seebach's Hill. The boundary between it and a congregation farther north was Totness, today known at Wartburg.

When one considers the fact that the Lutheran Christians living in this vicinity had to travel five miles or more over primitive trails to worship at Seebach's Hill, it can be understood that they eventually invited Pastor Hengerer to conduct services for them periodically in the public school. The result was the establishment of a congregation. In April of 1858 the congregation erected a church upon an acre of land donated by the Canada Company, but not until 1867 did organization take place as "Second St. John's Lutheran Church." Now there were three Lutheran congregations

in Ellice: The north congregation (St. Paul's) at Moserville, the middle congregation (Second St. John's) at Wartburg, and the south one (First St. John's) at Seebach's Hill.

The first resident pastor of Second St. John's was Dr. A. Schaffraneck. He changed the name of the community from Totness to the more impressive one of Wartburg. Pastor C. Lohrman, Logan, ministered to the flock as vacancy pastor until Pastor W. Linsenmann arrived in 1871. When he accepted a call elsewhere Wartburg, for a time, formed one parish with Seebach's Hill and was taken care of from there, in turn, by Pastors H. Succop and F. Dubpernell. In 1878 the congregation again called its own pastor, the Rev. J. Frosch, who was followed by Pastor W. Kaiser in 1882. Then Wartburg formed one parish with Tavistock and was served from there by Pastor C. Merkel until 1888 when C. Germeroth was called to Wartburg. The following have been in the service of Second St. John's since the ministrations of Pastor Germeroth — Pastors B. F. Oldenburg, E. Bruer, R. Frank, H. Voegel, M. Pollex, G. Herbst and, since 1952, G. W. Pagel. (*Souls* 279, *Communicants* 215)

3. Stratford

Though services were conducted in Stratford as early as 1859 by Pastor J. Hengerer, "Missouri" did not enter this city, situated on the Huron Road, until 1877 when Pastor F. Dubpernell was called to serve this flock. Faithfully he labored until 1885 when Stratford joined with Tavistock and called Pastor C. Merkel who, with the assistance of Pastor W. Weinbach, gave the congregation divine services every Sunday. It was later served by Pastor A. Doehler, and in 1893 the congregation called a resident pastor, S. B. Eix, who remained until 1900 when Pastor G. Spilman was called, and in 1904, Pastor N. Frey. During his pastorate there arose a dissension with which the first part of the history of this congregation closes.

The life of the present congregation dates back to February, 1911, when it was organized as a mission of the Ontario District by the Rev. T. Huegli. "St. Peter's Lutheran Congregation" was the name chosen in a meeting in which fourteen men signed the constitution. The services, which were conducted alternately by Rev. T. Huegli, Logan, and Rev. A. Wuggazer, Seebach's Hill, were held in Heimbuch's Hall on Downie Street. The congregation, however, recognizing the need of its own place of worship and the advantages of having a resident pastor, resolved to build a church and to call its own pastor. On August 4, 1912, the first resident pastor, Candidate F. Malinsky, was inducted into office and the cornerstone of the new church was laid. A half-year later the dedication took place. Three years later a house on Cambria Street was bought which served as a parsonage.

Pastor Malinsky accepted a call to Normanby-Howick in 1917 and Rev. H. W. Brege became his successor. He served until 1921. Then came Pastor L. C. George Daschner who had served in South America. During his pastorate, in 1922, the present parsonage was purchased. The Rev. G. W. Schoedel became pastor of St. Peter's Church on October 4, 1925, and served the congregation twenty-two years. On January 11, 1948, Pastor G. N. Schaus became minister of St. Peter's and during his pastorate a large addition to the church was built which serves as an attractive parish hall, enlarged chancel, church offices and vestry. The congregation now numbers 800 *Souls* and 550 *Communicants*.

4. Tavistock

The first meeting held by the members of this congregation is dated December 17, 1880, when a resolution was passed to organize a Reformed Lutheran Congregation. On July 31, 1881, organization was effected and the name "The United Evangelical Church" was adopted, the congregation at that time being served by Pastor L. Becker, a Reformed minister. The next year the present church was erected.

Before the church had been completed, the desire for purely Lutheran services had grown so strong that a delegation visited Pastor F. Dubpernell, stationed at Stratford, and requested him to visit the congregation. At the meeting the members insisted that "they want to be a congregation of the Lutheran Church, whose doctrine and faith is that of the Church of the Reformation." Thereupon, Pastor Dubpernell reorganized the congregation under the name of "The Evangelical Lutheran Congregation at Tavistock." The congregation was served from Wartburg by Pastor W. Kaiser, but received its own resident pastor in C. Merkel in 1884, who also served Stratford and Wartburg. For a time the congregation was known as "Wellington Street Lutheran Church," but later it adopted the name "St. Paul's Lutheran Church." Since 1889 the following pastors have held office: A. G. Doehler, P. Schult, L. Wahl, R. A. Eifert, R. Eifert, Sr., A. Puscheck, H. Erdman, F. Brasch, H. Huth, W. Wentzlaff, and since 1950, Pastor A. Stoskopf. (*Souls* 202, *Communicants* 139)

5. Logan

First Lutheran Church, Logan Township, was organized on November 8, 1858, by Pastor J. Hengerer of Seebach's Hill. Services were first held in two separate schoolhouses, an arrangement which was not conducive to unity, as later developments demonstrated. In 1865 the erection of a church was proposed but, as the two units of the congregation were unable to reach an agreement as to the location of the new church, a separation occurred which led to the formation of two congregations, each having its own church. The one called itself "First Lutheran of Logan," the other adopted the name "St. Peter's Lutheran of Logan." Today they are spoken of as the "Front Church" and the "Back Church." Both congregations were served by Pastor C. Gerndt.

"First Lutheran" dedicated its church on September 22, 1867. The congregation at the same time applied to the Missouri Synod for a pastor, and Rev. F. Dubpernell, who was stationed at Kurtzville, served it for six months, often making the journey of thirty miles on foot. In 1868 the first resident pastor, the Rev. C. Lohrman, arrived. He labored faithfully and with much success until 1873 when he was followed by C. Reuschel, then by L. Pfeiffer. During the latter's pastorate Mitchell was joined with Logan. The succession of pastors after Pastor Pfeiffer was: G. Lienhardt, H. C. Landsky (who added Monkton to the parish), T. Huegli (during whose pastorate a red brick parsonage was built), W. Ness, F. Brasch, J. Schutt, W. Wentzlaff (during whose pastorate appropriate alterations to the church were made), and since 1947, C. A. Klages. (*Souls* 167, *Communicants* 127).

6. Monkton

First Lutheran of Logan Township acquired a sister congregation when in April, 1889, Redeemer Lutheran Church in Monkton was organized by its pastor, the Rev. H. C. Landsky. What took him to Monkton was the request of a young man living in the thriving little village. For three years services were conducted in a room used by commercial travellers to display their wares. In 1891 a small brick church was dedicated. However, since Pastor Landsky at this time was serving also Mitchell, he was unable to give Redeemer the services that were needed and, upon his suggestion, the congregation affiliated with Wärburg and called Pastor B. Oldenburg, who served Monkton for nine years.

Since the Mitchell congregation had grown sufficiently to call its own pastor and Pastor Oldenburg had accepted a call into another field, Monkton again called Pastor Landsky, who served until 1907 when he accepted a call to Pembroke. He was followed by Rev. T. Huegli in what is now the Logan-Monkton Parish.

After Rev. T. Huegli's departure, the congregation resolved to form a separate parish. Candidate H. E. Bauman was called to be the first resident pastor. When he accepted another call in 1918, Candidate H. Wohler was called. He remained but one year. Since his departure Monkton again united with Logan and has been served by its pastors. An attractive new church was built in 1930 during the pastorate of Rev. F. G. Brasch. (*Souls* 296, *Communicants* 233).

7. Mitchell

It is rather difficult to establish the exact origin of Lutheranism in Mitchell. Since the record of baptisms dates back to the year 1858, it would seem that services were held in the homes of the various members, possibly by Rev. J. A. Hengerer, about the year 1857 or 1858, when he was in charge of the Seebach's Hill congregation. However, the records do show that organization as "Grace Lutheran Church" took place on January 14, 1862, under the guidance of Rev. C. Gerndt. In the same year a church building was erected on the Logan Road on the parcel of land that now is Grace Lutheran Cemetery. Not only the building plot for the church but also most of the money necessary for the erection of the building was supplied by a generous member. This church was dedicated on October 19, 1862. The congregation enjoyed a normal growth, formed a parish with Logan and was served from there by Pastors L. Pfeiffer, G. Lienhardt and H. C. Landsky.

In the year 1900 the congregation had grown to the point where it was possible to call a resident pastor. The call was extended to, and accepted by, Rev. G. Thun. Within twelve years the congregation had outgrown its church and in a meeting in 1912 it was resolved to erect a new one. Another generous member donated the lot where the present church stands. Building operations were begun in 1913 under Rev. T. Bloedel's pastorate who, in 1906, had become successor to Rev. G. Thun. Dedication of the attractive church took place on June 28, 1914. In the afternoon service Rev. A. Dede was installed as pastor of the congregation. He remained in office till 1920 when his successor, Rev. S. B. Eix, was installed. Toward the end of his pastorate a struggle over lodge membership rocked the congre-

gation almost to its foundation. By the mercy of God the successor to Pastor Eix was able to compose the dissident elements in the congregation and peace has reigned under the pastorates of Rev. J. H. Storm, A. C. Hahn and, since 1945, Rev. John Woelfle. The congregation owns a fine parsonage. It and the church occupy one of the best plots in the town which has as its slogan: "You've seen the rest, now see the best." (*Souls* 536, *Communicants* 375)

8. Dashwood

Lutheran families settled in and around Dashwood about the year 1850. They, too, like so many other settlers of the early days, were deceived by "itinerant preachers who were lovers of earthly gain but not of doctrine and orthodox practice." When a Lutheran congregation was organized in Zurich, the settlers at Dashwood constituted part of its membership. Travelling there by foot or on horseback or by oxcart over corduroy trails ripened in them the determination with God's help to organize a congregation of their own. "They had a place of worship on the grounds of the present cemetery of Zion Lutheran Church, Dashwood. The congregation bore the name St. John's Lutheran Church. The desire was felt eventually to be separated from the Zurich parish and the Canada Synod, since churchly conditions in that congregation and synod were very unsatisfactory. A member of St. John's Congregation was asked to address himself to Pastor Ernst of Elmira in regard to the spiritual care of St. John's Congregation. Pastor Ernst asked Pastor Succop of Sebringville to investigate the matter and to assist the congregation in word and deed. He presented a constitution to the congregation for discussion, and assisted in the calling of a candidate in the person of Candidate Daniel Graef of the St. Louis Seminary."

In the summer of 1873 St. John's Congregation held a meeting in which it was decided to sell its property and to disband. Thereupon the first German Evangelical Lutheran Zion Congregation in Hay Twp., Huron Co., was organized. The new constitution was confirmed and accepted by the members signing their names. By unanimous resolution, newly elected trustees were authorized to purchase a property for church and burial purposes from the trustees of the defunct congregation.

In January, 1874, the congregation decided to build a frame church in Dashwood, which at that time was called Friedburg. Land and a parsonage had evidently been previously acquired.

Because of the delicate health of Pastor Graef's wife, a change of climate was deemed necessary. The congregation reluctantly released its popular pastor and called Pastor J. Himmeler. During his pastorate a school was built. Pastor Himmeler accepted a call in 1880. His successor was Candidate H. F. Schroeder. He served till 1886. During the pastorate of Rev. R. Eifert the present parsonage was erected. He served in Dashwood for nineteen years (1887-1906). In 1908 Dashwood (under the pastorate of G. Thun) dedicated one of the first of a number of modern churches in the Ontario District. The congregation also boasts of a large shed. After Rev. G. Thun, Pastors P. Graupner, E. Bruer, W. Neas, Theo. Luft, and since 1946, Rev. L. Higenell have served in Dashwood. (*Souls* 469, *Communicants* 335)

Much of the above was quoted from a "Brief History" prepared by a member of the Walther League of Dashwood.

IV. THAMES VALLEY CIRCUIT

1. London

There is knowledge of Lutheran services having been held in the City of London as early as 1896. However, most of it rests upon hearsay. In 1906 services in German were held in a room above the City Gas Company. As many as 100 attended, including a man who later became a well-known figure in Ontario (Sir Adam Beck). Three pastors are known to have served the congregation at various times after building a church on the corner of Wellington and Grey Streets. The congregation was disbanded in 1915 owing to war conditions. The pastors were members of either the General Synod or of the New York Ministerium. Some of the charter members of Trinity Church at one time belonged to this First Lutheran Church in London.

In 1920 a number of Lutherans appealed to the Mission Board of the Ontario District to organize another congregation. In September of that year a survey was made by the secretary of the Board, and on the basis of his report the Rev. Paul Graupner, then of Dashwood, Ontario, held the first service in a rented hall on Pall Mall Street. From then on services were held regularly every other Sunday by neighboring pastors.

In January, 1921, the Rev. E. F. J. Bruer, pastor at Wartburg, was given temporary charge. The following June the Rev. Martin Bruer, who had recently been graduated from Concordia Seminary, Springfield, Ill., was called as the Mission's first regular pastor. On October 9, 1921, the congregation was organized with ten voting members, assuming the name "Trinity Lutheran Congregation."

In 1923 the lot on the southwest corner of Sydenham and Richmond Streets was purchased, and the following year a church was erected. Two years later the Rev. C. J. Killinger, a recent graduate of Concordia Seminary, St. Louis, Mo., became the successor to Pastor M. Bruer.

In 1938 the congregation was able to make the final payment on the church building and at the end of 1939 it became self-supporting. In 1943 the house at 867 Hellmuth Avenue was purchased as a pastor's residence.

Meanwhile the growth of the city and the accessions to the church made it evident that the building on Richmond Street was becoming inadequate for the growing congregation. Plans were made to enlarge the existing church. This idea was later abandoned, because it was found that the lot was too small. After months of deliberation, the congregation decided to relocate. The lot on the southeast corner of Colborne and Oxford Streets was purchased at the end of 1947.

Plans for a traditional gothic stone church were drawn by the architect, W. E. Noffke, of Ottawa. These were turned down when it was found that the cost of construction was beyond the means of the congregation. Exploring the merits of contemporary architectural designs, the architect, with the approval of the building committee, prepared plans along contemporary lines. The congregation approved the new design and the project was launched in April, 1950. The new church was dedicated on June 17, 1951. This was the first contemporary-style church in the City of London and in the Ontario District. (*Souls* 870, *Communicants* 485)

2. Windsor (Peace)

Beginning in the year 1939, when more and more people were building homes and moving into the east side of the City of Windsor, Pastor H. J. Storm of First Lutheran went out every Sunday morning, "piling in" all the children that his car would hold, and bringing them to First Lutheran Church for Sunday School and church services.

In 1942, under the leadership of Pastor Storm and backed by the members of First Lutheran Church, plans were put into operation to secure some property and to put up a building in the stated area. The plans called for simple lines which would make for an attractive, though inexpensive, chapel. The building was dedicated on Palm Sunday, 1943.

For a while the congregation functioned without organization. It was considered a part of First Lutheran Church and was operated and directed as such. It soon became evident, however, that Pastor Storm needed assistance. The Rev. Martin Sonntag was called in June of 1943. He served for about a year.

In 1944 Candidate G. N. Schaus was called as assistant pastor of First Lutheran. His main activity was taking care of the new mission. Under the leadership of Pastors Storm and Schaus, the new mission experienced growth and consolidation. There was an increasing enrollment in Sunday School and church attendance.

The work of Pastor Schaus was terminated when he accepted a call to Stratford in 1947. The Rev. Andrew Sabo followed. During his pastorate, on March 7, 1948, a meeting was called to formally organize a congregation and to draw up a constitution. The name "Peace Lutheran Church" was adopted and the congregation decided to join the Ontario District. Three more lots adjoining the church property were purchased for future expansion. It was not long before a full basement was put under the church and the nave of the church renovated and a chancel put in for a more churchly appearance. In 1951 a spacious parsonage was built. Rev. Wilton H. Fluegge is the pastor since 1950. Since 1953 Peace Church is self-supporting. (*Souls* 230, *Communicants* 149)

3. Chatham

For decades the Ontario District has had an eye on the sizable City of Chatham as a possible location for a Lutheran mission. What deterred the Mission Board from starting was the claim of the Canada Synod to having begun work there. When First Lutheran and Pastor Storm in Windsor began branching out in 1942, Chatham provided an opening by way of an invitation by a Lutheran woman to conduct services in her home.

Pastor Storm preached in Chatham as often as his increasing parish would permit. By 1943 he had been given an assistant in the person of Pastor Martin Sonntag, and services in Chatham became a regular thing. Candidate Gerald Schaus carried on after Pastor Sonntag left. Under the pastorate of Rev. Andrew Sabo, a church was built (in 1948). In 1950 Pastor M. Brondos, a member of the Slovak Lutheran Synod, was called to Chatham. Under his pastorate the Slovak and the English Lutherans formed one congregation, and the Slovak Lutherans of Inwood were served from Chatham. This was made possible by the purchase of a parsonage. The Slovak Lutheran Synod took over this parish at the beginning of 1954.

4. Kingsville

The first attempts to gather the scattered Lutherans of this area into a congregation take us back to the Depression years, the early '30's. The work was begun by pastors of the Windsor-Detroit Circuit. When World War II broke out the effort faced abandonment, but the Rev. H. J. Storm of Windsor succeeded in rallying the discouraged group around him. The actual organization took place in the town hall, January 25, 1942, with 24 charter members. Regular Sunday services were conducted in the town hall for the next three years, when the decision was reached to build a chapel. Three lots were purchased on Spruce Street, just off Main, and a chapel was erected, which was duly dedicated on December 23, 1945.

With the end of the War and the subsequent influx of refugees and displaced persons from Europe, the congregation grew sufficiently to call a pastor of its own. The Rev. W. H. Wentzlaff became the first resident pastor, the induction taking place May 1, 1949. In the same year a parsonage was built beside the chapel. The "southernmost congregation in Canada" was received into membership of Synod in June, 1952, and now (1954) numbers 400 baptized and 324 communicant members.

On May 25, 1952, a daughter congregation came into being in the Town of Harrow, ten miles west of Kingsville. Services and Sunday School are conducted regularly every Sunday afternoon in the Anglican Church, the average attendance being 65 worshippers.

The membership of both congregations is made up almost entirely of European stock, people from Yugoslavia, Roumania, Austria, Hungary, Poland, Czechoslovakia, Russia, Estonia, Ukrainia, Lithuania, Latvia and Germany. In Kingsville both German and English services are held every Sunday, while the Harrow services are in German only.

5. St. Thomas

Upon the suggestion of Rev. C. J. Killinger of London, the Department of Missions of the Ontario District engaged a vicar in the person of Fred C. Braunschweiger to canvass in St. Thomas to determine its possibilities as a mission field for our church. The young man arrived in September, 1948. Services were conducted in the Y.W.C.A. parlours. The first service was attended by 71 people, 15 of whom came from London to lend their moral support.

Beginning December, 1948, divine services were held in the morning in the Seventh Day Adventist Church, located on Mary and Curtis Streets, opposite the Y.W.C.A. The statistics at that time were: 56 souls and 29 communicants, 10 children in the Sunday School.

The month of August, 1949, terminated Vicar Braunschweiger's activities, as he had to return to the seminary to complete his course of studies. A retired minister in the person of Pastor George Schroeder took over the duties of the new mission. He served till March, 1950. Another retired pastor's services were secured in April, 1950. He was Rev. F. W. Hyatt. He was instrumental in bringing about organization as Redeemer Lutheran Church. Pastor Hyatt served until a full-time man could be secured.

On September 9, 1951, the present pastor, the Rev. John Scharrer, was installed. The congregation has shown no amazing growth, first, because there are few Lutherans in St. Thomas, and secondly, because there are numerous churches of other denominations. (*Souls 66, Communicants 47*)

6. West Lorne

This congregation was started by the Canada Synod. Rev. Ulrich Leupold conducted the first services in October, 1946. Beginning June, 1947, the Rev. John Mangelson of Aylmer took over the work. However, under his pastorate the congregation faded away almost completely. A small nucleus, however, desired services so keenly that they got in touch with Rev. Henry Storm of Windsor. He came and gathered the small group for services. It must be said to his credit that he never gave up, even though results at times seemed very discouraging. When one considers that he drove 100 miles, one way, to conduct services with from five to ten people, his zeal must, indeed, be commended. We thank God for such men.

The nucleus at West Lorne consisted of Lutherans who came from Yugoslavia, Czechoslovakia and Lithuania in 1928 to 1930. There were but eight families. But after World War II immigrants from the above-named countries and from Roumania and Germany poured into the agriculturally rich community. It became necessary for Pastor Storm to appeal to the Ontario District for help in serving the people.

Pastor George Schroeder, who was serving in St. Thomas, came out to West Lorne under the direction of the Ontario District to conduct services and to visit the people. The congregation worshipped in the town hall for a time, then in the Anglican Church and finally in the Disciples' Church. When Pastor Schroeder retired in 1950 Rev. F. W. Hyatt, upon the suggestion of the Mission Board, brought about a combination of the groups in St. Thomas and West Lorne. The congregation in West Lorne was formally organized in 1951 and chose the name Grace Lutheran Church.

Since September, 1951, the Rev. John Scharrer is the pastor of this fast-growing congregation. There are 219 souls and 157 communicants. In the spring of 1953 three lots were purchased on which the congregation hopes to build a house of worship.

7. Windsor (First Lutheran)

Early in the year 1891 Pastor M. Toewe was asked by Pastor Huegli of Detroit to visit Windsor, which at that time stretched five miles along the Detroit River. The reports of Pastor Toewe in the *Volksblatt* were quite optimistic. After a canvass lasting three or four weeks, he was able to conduct services in the town hall before an audience that rose rapidly from 22 to about 45 persons. Unfortunately, the good pastor became discouraged and the effort to establish a Lutheran congregation in Windsor failed.

The present First Lutheran Church of Windsor was begun in 1917 when Pastor Werfelman of Detroit conducted a service in a house on Pill-ette Road. Although the start this time was made with only twelve persons attending, the effort was not abandoned. The little group moved to a rented hall a few months later. Thirty-five members attended. By 1920 an organization had been effected under the leadership of Pastor A. H. A. Loeber of Detroit. A few months later the first resident pastor, the Rev. H. B. Fehner, was installed and a year later a bungalow-chapel on Assumption Avenue became the first permanent home of the growing congregation. The present imposing edifice was dedicated in 1928.

Pastor Fehner accepted a call to Monroe, Michigan, in 1934 and a year later the present pastor, Rev. H. J. Storm of Mitchell, Ontario, took charge. Under his energetic leadership First Lutheran Church has steadily branched out until no fewer than six congregations call her Mother. A number of assistants have at different times been associated with Pastor Storm: Pastors M. Sonntag, H. Brauer, G. N. Schaus, Andrew Sabo and a number of students.

Besides branching out in congregations, First Lutheran has also enlarged its property. The main building which was a combination church and parsonage is now being used entirely for church purposes. A parsonage was bought in 1949 and an additional building one block from the church in 1953. (The membership in 1952 was 1400 souls, 966 communicants).

Because of its proximity to the American border First Lutheran holds membership in the Michigan District of our Synod.

8. Sarnia

In the early '30's the Ontario District investigated the possibilities of starting a mission in Sarnia. The field did not look promising. However, under the spur of what was erroneously called "ministerial overproduction" during the Depression, Mission Boards were looking for new openings to absorb some of the ministerial graduates.

It was at this time that Pastor Albert A. Ruff, serving an English District congregation just across the St. Clair River in Port Huron, Michigan, suggested to the English District Mission Board that Sarnia should be investigated with a view to opening a Mission. Sarnia was a city of about 18,000. There was no Lutheran Church on the Canadian side within a radius of 60 miles. It did seem that the Lutheran Church should be planted there.

Pastor Ruff came to Sarnia in 1934 and obtained a list of all the people from the City. This was valuable since the list indicated the church affiliation, or preference, of the people. The names of Lutherans in Sarnia were obtained in this way and also by consulting the telephone directory. An extensive canvass was made in the vicinity of a hall, the Family Hall, in which services might be held. Several members of the Mission Board in Detroit came to Sarnia to help Pastor Ruff with his canvass.

On Saturday, November 24, 1934, an advertisement appeared in the Sarnia paper calling attention to the English Lutheran Service to be held on the next day in the Family Hall at 3:00 p.m.

At the appointed time Pastor Ruff, accompanied by several supporters from the mother congregation, conducted the first service. The attendance numbered thirty. Thus was the seed of Lutheranism planted in Sarnia.

From 1934-1936 Pastor Ruff, assisted by members of his own church, served the congregation in Sarnia every Sunday afternoon. During 1935 the place of worship was changed from the Family Hall to Castle Hall. This was located in downtown Sarnia. Pastor Ruff spent one day each week calling on prospects and members. The work was owned and blessed by God. In 1936 Rev. A. V. Kuster was called as the Mission's first full-time pastor. On June 11, 1936, with 43 communicant members, the congregation was organized as The English Lutheran Church of Our Redeemer.

In 1942, after serving the congregation for over six years, Pastor Kuster accepted a call to Iowa. Once again Pastor Ruff was called upon. It was during this vacancy that the congregation experienced a most difficult period. Many were the spirits that felt the congregation could not continue. But the vision of Pastor Ruff was equal to the situation. He continued the work until in 1943 Pastor George W. Hoyer was called to Sarnia. Under his able leadership the congregation soon began to think of a church home of its own. Through the co-operation of the Mission Board of the English District the erection of a basement chapel was made possible. The chapel was dedicated in 1945. In the same year the congregation built a beautiful parsonage situated in one of the better residential sections of Sarnia. Pastor Hoyer followed a call to Maryland in April of 1947.

Pastor Ruff again came to the aid of the congregation during the vacancy. Pastor C. Ladewig was the next pastor. His stay in Sarnia was brief. On July 10, 1949, Pastor H. C. Voegel took charge.

The City of Sarnia has more than doubled its population since the days when Pastor Ruff and his teachers crossed the blue waters of the St. Clair to start a mission. Redeemer Church has grown with the city until today the communicant membership, under the blessing of God, stands at 135, and the Sunday School enrollment at 94.

V. THE QUEEN'S BUSH

When surveyors of the Canada Company laid out townships on both sides of the Huron Road west of Stratford and ran a line dividing the Huron Tract from the enormous blank space to the north, they referred to it as "Indian Lands." The fact is that, with very few exceptions, the foot of the white man had not trodden upon this vast territory known later as the "Queen's Bush." It extended roughly in a square from Listowel north to Meaford, thence westward to Sauble Beach, south to Kincardine and back to Listowel. This tract was ceded to the Crown by the Indians in 1836 in a treaty with the Lieutenant Governor of Upper Canada, Sir Francis Bond Head.

To make the Queen's Bush accessible to settlers as well as to explorers, traders, missionaries (also to surveyors and to land agents), roads were built by the government: First, the Garafraxa Road from Fergus to Owen Sound, then the Durham Road, from east to west, and crossing the Garafraxa at Durham. Over these roads—primitive in 1850 but paved highways now—came the settlers of the Queen's Bush, among them a large number of German Lutherans. The Land Office for them was located at Durham. Lutherans in Howick and Normanby, Carrick, Brant and Sullivan Townships came in about 1850. At a later date Lutherans came by way of the Elora Road, too. The Lutherans of Wallace Township (Kurtzville) came from the south, directly over Moorefield, Listowel and other early centres.

The following quotation is very interesting: "The Land Office was located in Durham. On making application there for land, the settler received a 'Location Ticket' after first giving his name, age, condition, trade or profession, whether married or single, and if married, the name of his wife, the number of children, and their names and ages, where he was from and the township in which he wished to settle, also a certificate of good character from a clergyman. On receiving his 'location ticket' it was

required that the settler take possession of his lot within thirty days after the 'ticket' was issued, put in a state of cultivation at least twelve acres of land within four years, build a house at least 18 feet x 24 feet, reside on the lot until all conditions of settlement were fulfilled, when he would receive a title to the property issued by the Crown." ("The Queen's Bush" by W. M. Brown, M.D.)

1. Wallace (Kurtzville)

At the southern end of the Queen's Bush lies Wallace Township where German-speaking settlers had pioneered as early as 1859, coming up mostly from Waterloo County via Moorefield or Listowel. Self-made pastors conducted services among them but, because of their evil example, found few adherents.

The Rev. H. Wichman, at that time pastor of the Floradale-Elmira Parish, hearing about these settlers from one of his members, went to visit them and was heartily welcomed, after he had assured them that he was not an "itinerant preacher" but an ordained and installed pastor of the Lutheran Church. This was in 1860. He conducted services every four weeks in a schoolhouse at Shipley. The people resolved to constitute themselves into a congregation and to erect a church. This plan, however, fell through because of the death of Pastor Wichman.

His successor, Pastor A. Ernst, then entered the field and under his leadership a congregation was organized which adopted the name "St. Peter's." This was in 1864. The following year the first resident pastor, the venerable F. Dubpernell, arrived. He opened missions in Howick, Maryborough and Listowel. He was followed in 1869 by Pastor H. Succop who served the Wallace Parish consisting of Shipley, Howick, Listowel and Maryborough for a period of three years.

In 1872 Rev. H. Bruer became pastor of the Shipley charge. During his time the congregation split because of a case of church discipline. The faithful followers of Pastor Bruer built a church four miles west of Shipley upon an acre of land donated by a generous member. They reorganized as Trinity Lutheran Church in the year 1874. When in 1878 Pastor Bruer accepted the call from St. James' Congregation, Normanby Township, Howick was added to that parish and Candidate H. Schroeder was called to Trinity, Kurtzville. He remained until 1881 when Pastor J. C. Borth, resident in Floradale, took over. Since that time Kurtzville has been served by Pastors C. Germeroth until 1888, S. B. Eix until 1893, H. Battenberg until 1906, and C. Gross until 1909.

In 1907 Trinity Congregation erected a new house of worship. In 1909 Rev. John Kutter became the pastor, and in October, 1915, the congregations at Clifford and Kurtzville were combined into one charge. Pastor Kutter, in 1922, decided to serve our Church in Germany, so Trinity Congregation again called Pastor Battenberg. He served Clifford and Kurtzville until 1925, at which time he resigned from the ministry because of ill health.

Then followed Rev. W. E. Biesenthal, who served until the Spring of 1930 when he accepted a call to Clifford (Kurtzville and Clifford having meanwhile been divided). Rev. W. Biesenthal was succeeded by Candidate William Mische in 1930. His untimely death in 1943 made it necessary to call another pastor. Rev. R. Scholz is at present serving in Kurtzville. (Souls 182, Communicants 125)

2. St. James, Normanby

Soon after the opening up of the "Queen's Bush" by the construction of the Garafraxa and the Durham Roads, a goodly number of German Lutheran settlers began to drift into Normanby Township via Durham where the Land Office was located. In the neighbourhood of Lauterbach, too, they felled trees and cleared land for cultivation. These pioneers were not only bent upon eking out an existence or providing for the body; they gave serious thought also to the minds and the souls of themselves and of their children. Soon after their arrival in 1850, they erected their own private school, engaged a German teacher and began the education of their children. The desire for spiritual guidance from the Word of God caused them to secure a pastor. After a number of "itinerant preachers," some of very doubtful qualifications, had imposed upon them, they agreed to form a congregation and to call a qualified minister of the Gospel.

The first pastor to be called was F. W. Wunderlich of Waterloo, who began in the Fall of 1858 and organized the congregation. Divine services were held in the above-mentioned school. After six years he was succeeded by Rev. W. Behrens, who at that time was pastor of St. Paul's Lutheran Church about four miles north. He continued to serve St. Paul's while caring for the flock in Lauterbach. To him goes the credit for having the first church erected, a modest frame chapel, which was duly dedicated in 1865. His pastorate, however, was of short duration, having served but three years when he was called away by death.

His successor, F. Ehinger, also served both places, St. Paul's and St. James'. It was at this time that a sad page in the history of the congregation was written. A storm broke loose regarding the deed of the church property. All attempts at reconciliation failed and the congregation split. The majority retained possession of the church but shifted it several feet farther north, on a technicality of the law, while the minority erected a new church a short distance away. (Amusing sobriquets originated then which, seventy-five years later, are still remembered: "Church Shifters" and "Church Robbers"). During the next five years, from 1872-1877, four different pastors served the majority: E. Hardrat, A. Zeller, J. Neuschmid and Graepp, all of the Canada Synod.

The year 1878 marks the beginning of a new period in the history of the congregation. In that year a call was extended to Rev. H. Bruer, who was then pastor of the Wallace-Howick Parish. Since the distance separating Wallace and Howick was greater than that which separated Normanby and Howick, a rearrangement was entered into whereby Wallace received its own pastor and Normanby and Howick were combined into a parish which has existed for seventy-five years. Pastor Bruer moved to Lauterbach in the Spring of 1878 and at first resided in an inn. This inn was located on the corner diagonally across from the church. It was not until 1882 that the substantial parsonage was built. It is still in use after having been "modernized" inside several times.

Pastor Bruer was privileged to serve this congregation for thirty-nine years, from 1878-1917, and during his long term of office the congregation enjoyed a healthy growth both numerically and spiritually. In 1910 the frame church was replaced by a modern brick structure. Pastor Bruer retired in 1917 and entered his reward in August, 1918.

The next pastor was Rev. F. Malinsky of Stratford, Ontario, who assumed his duties in 1917 and served the congregation for ten years. He was succeeded by Pastor W. H. Wentzlaff. The pastors who have served since then were: H. Voegel (1939-1945), E. Mueller (1945-1951), and at present, H. J. Kritsch.

The interior of the church has been substantially improved, while the exterior maintains its familiar and stately vigil over the beautiful valley of the Lauterbach. (*Souls* 190, *Communicants* 142)

3. Howick

Trinity congregation was organized in 1868 by one of the pioneer pastors of our District, the Rev. F. Dubpernell, who at that time was resident in Wallace Twp. (Kurtzville).

The small number of German settlers in the northeast corner of Howick Township undoubtedly came in by way of the Elora Road (from Guelph to Southampton) which was opened up about 1854. The original settlers, most of whom were of Scotch or Irish descent, came into the township by way of Atwood or Seaforth. One of the original settlers donated the land on which Trinity Lutheran Church was built. (Incidentally, one provision of the donation stipulated that a family plot be preserved for the donor's family, two members of which had already been buried there. The provision was duly honoured by the congregation).

Trinity congregation was served as a part of the Kurtzville parish until 1878 when, with his removal to Normanby, Pastor Bruer took his "beloved Howickers" along into his new parish which for a long time consisted of Normanby, Howick, Carrick and Mount Forest. For a time Pastor Bruer also served a group in Clifford (1894-1908). Howick was served by Pastor Bruer continuously for forty-five years. Between its organization under Pastor Dubpernell and the pastorate of Rev. H. Bruer, the Rev. H. Succop was pastor in Howick for three years. Pastor F. Malinsky became the successor to Pastor Bruer in 1917 and since then the following pastors have served there: W. Wentzlaff, H. Voegel, E. Mueller and, at present, H. J. Kritsch.

The interior of the church has been substantially improved several times. Proximity to St. John's, Clifford, has had a tendency to draw away members from Trinity. Automobiles and good roads have done this to many rural congregations. What is surprising in this drift to the urban churches is the tenacity of the smaller rural and village churches. It shows what a few people can do for the church when they "have a mind to do it." (*Souls* 97, *Communicants* 68)

4. Mount Forest

In this "gateway to the Queen's Bush" Pastor Bruer held services as early as 1876 when the congregation was organized as "St. John's." Services were conducted in an old English church, later in a vacant store, and for over thirty-five years, in a public school three and a half miles northeast of the town. Until 1925 this congregation was served from Normanby. Upon the suggestion of Pastor Malinsky, backed by the Mission Board of the Ontario District, the congregation, in 1925, called its own pastor. Its growth seemed assured if services could be held more frequently than every three weeks.

Candidate G. Walter Schoedel was called. When on the day of his ordination and installation no building large enough to hold the expected attendants was available, arrangements were made to hold the solemn event in an improvised outdoor chapel in the bush. The impressive service proved a complete success. During Pastor Schoedel's brief pastorate the congregation began having services in the town. Upon his removal to Stratford the congregation became a part of the Clifford Parish and was served by Pastors Biesenthal, Erdman, Pieper and Michael. Since 1950 it has been served by Pastor Scholz from Kurtzville. The congregation has, for a number of years, been worshipping in a neat, rented Presbyterian Church. (*Souls* 125, *Communicants* 63)

5. Clifford

The history of St. John's Congregation dates back to 1894 when Sunday School and services were conducted by Pastor H. Bruer every third Sunday. The children belonged to sixteen families who held membership in either Howick or Normanby, but who were unable to attend services in the country churches because they had no means of conveyance. At first, Sunday School sessions were held in private homes. By 1901 the attendance had increased to such a degree that the second storey of a blacksmith shop was converted into a Sunday School room.

Church services were conducted in the town hall until 1901. From then on the Sunday School room in the blacksmith shop was used also for services. In 1904 the group organized and built its own church a year later. Since 1951 this church is being utilized as a parish hall while adjoining it is a magnificent new church, the dedication of which took place on October 28, 1952, under the pastorate of Rev. M. J. Michael. Earlier pastors were: H. Bruer (1894-1908), O. Weinbach (1909-1912), J. Kutter (1912-1920), H. Battenburg (1921-1926), H. Erdman (1927-1929), W. Biesenthal (1930-1936), W. Pieper (1937-1946) and at present M. J. Michael.

At various times St. John's has formed a parish with Kurtzville, and for a time also with Mount Forest. Since 1950, however, St. John's is a single-congregation parish. Its parsonage, since 1925, is located a few blocks to the southeast of the church. (*Souls* 395, *Communicants* 292)

6. Hanover

The history of First St. Matthew's Congregation dates back to the year 1859 when Pastor Wunderlich of Neustadt held services in a private dwelling. He did not make a favorable impression on the early settlers. About two years later Pastor Christian Behrens, a former missionary to India, held services. In consequence of his efforts, St. Matthew's Congregation was organized in 1862. Five years later Pastor Behrens resigned and Rev. William Mackensen took charge of St. Matthew's as well as of his churches in Brant and Sullivan. About 1872 the congregation joined the Buffalo Synod. During the years 1862 to 1886 services were conducted in a little frame church which was built on a lot purchased for the sum of One Dollar.

During the summer of 1886 the new brick church was erected on the site where the old frame church stood. In 1897 Pastor Mackensen became ill and died. A young student, Ernest Denef, had been called as assistant to the pastor, and in April of the following year he was chosen to serve as pastor of the churches of Hanover, Brant and Bentinck.

In 1914 negotiations were begun to buy the present church from the Baptist congregation which had built a new church. Dedication of the new house of worship took place in the same year.

In 1926 Pastor Denef received a call to serve as a professor at the Martin Luther Seminary in Buffalo, N. Y. The parish reluctantly accepted his resignation after twenty-eight years of faithful service.

Pastor Denef was followed by Rev. E. K. Kressin. In 1928 the Han-over congregation felt that it should have a pastor of its own, and Rev. John F. H. Kuder was called, while Pastor Kressin continued to serve in Brant and Sullivan. Pastor Kuder served for a little longer than five years when he received a call to serve as a missionary in far-away New Guinea. During his tenure of office a new parsonage was erected a block west of the church. Pastor Kuder's successor was the Rev. H. Oestreich (1934-1946).

Since the former Buffalo Synod had merged with the American Lutheran Church and very few congregations of that body were found in Ontario, the congregation, in 1946, consulted with President F. Malinsky about joining the Missouri Synod. Due to the benevolent attitude of Pastor Oestreich the change-over was made without the loss of a single member. Pastor T. Luft of Dashwood was called. During his pastorate the church has been extensively and tastefully remodelled. (*Souls* 320, *Communicants* 223)

7. Desboro

The most northerly in the erstwhile "Queen's Bush" is the Desboro-Marmion Parish. From a speech by Rev. Louis Andres, the first pastor of St. John's in Desboro, we quote: "Forty-five years have now passed since this congregation was reorganized. That was in the year 1900. A few years before that, a church had been built by a small group of men. A young pastor was called and sent here by the Buffalo Synod. For a short while all seemed to go well. The devil, however, succeeded in sowing the seed of discord, the young pastor left the congregation, the church services were discontinued, and the entire undertaking came to a standstill. The people were told by the Buffalo Synod that it could not send another pastor, and to many that seemed to be the end of the congregation.

"A few families, however, that had been faithful to the cause, would not give up hope that the congregation could and would be re-established. They got in touch with the Rev. W. Weinbach, who at that time was the president of the Ontario District. They invited him to pay them a visit and to advise them. He induced them to make a new start and to call a pastor.

"I was at that time a member of the graduating class at the seminary. Early in 1900 I was informed by the faculty that there was an urgent call for me to go to Desboro, Ontario. After passing my final examinations I came to Ontario and was ordained and installed. I confess that the picture which presented itself to me was not too bright or promising. I asked God

for guidance, wisdom and courage to face and to solve the many problems that confronted the young congregation. — The church attendance at first was very small — past experiences had greatly discouraged the people. After a few weeks the attendance increased and a number of families joined the congregation. There was, of course, no parsonage and there was still a considerable debt on the old church. That debt was paid off. In the Fall of 1901 a parsonage was completed."

Pastor Andres' successor (in 1905) was C. Lilie who served one year. His successor, Pastor F. Dubpernell, however, served eleven years (until 1918). He was succeeded by L. Higenell (1918-1924) and W. D. Bauer, during whose pastorate the stone church was completely remodelled. The present pastor, Rev. F. Messerschmidt, has served since 1941. (*Souls* 261, *Communicants* 146)

8. Marmion

Because the church in Desboro had become too small for the fast-growing congregation, the members residing in and around Marmion, about four miles west of Desboro, bought a Methodist church, left vacant after Church Union had been effected in 1925. Previously, on July 5, 1921, the group had organized, taking the name "St. Paul's Evangelical Lutheran Church." It has from its beginning formed a parish with Desboro. The pastors serving Marmion since 1921 have, for that reason, been the same as those serving Desboro. (*Souls* 69, *Communicants* 54)

VI. MUSKOKA AND PARRY SOUND

This beautiful land of bush and hills and lakes, "The Playgrounds of Ontario," is the oldest mission field in our District. For that reason it once received attention which looks out of proportion to what we today regard as missions. Actually, there is no difference. In an agricultural age the Church followed people into places where they thought they could make a living by farming. In an industrial era people flock to cities and the Church follows them with the Word and Sacraments, and establishes missions.

In its day Muskoka needed attention. At the first Synodical Convention of 1879 President Adam Ernst was instructed to conduct a survey of this vast expanse of sparsely settled territory.*

The Ontario District has been loyal to the "Muskokans." We still maintain the chief stations which were established by various pastors from Southern Ontario after President Ernst had reported to the District Convention. One of the first of these is Magnetawan. It is said that at one time Magnetawan was the gateway to the North and to the West. Steamers

*The land in Muskoka should never have been sold for farming purposes. Few farms up there ever amounted to anything. When the wonderful timber had been taken off, there was little reason for people to stay. The children went to the cities and the older settlers were left "holding the bag." They stayed because they were either too poor to move out or too loyal to their homes, for the maintenance of which they had worked so hard and so long.

used to ply the sizable Magnetawan River between the railroad at Burke's Falls and the Village of Magnetawan. Near it the government had given Pastor Ernst a tract of land on the river for church purposes and he, in turn, gave it to the newly organized congregation at Chapman.

In 1880 the District extended a call to Candidate J. Badke to be the first resident missionary. His stay, however, was of very short duration: He arrived on Friday, conducted a service on Sunday, and left again on Monday. In fairness to Badke it must be said that, later on, he sent Pastor Ernst a letter of apology and repentance for lack of respect for the divine call.

"During the vacancy the field was served by Pastors Dubpernell and Frosch. In 1882 Candidate W. Gans was called. He was ordained and installed on the same Sunday that the church at Chapman was dedicated. He began to preach in Deer Lake and Commanda to the north, twenty and thirty-five miles respectively—long miles because of the many hills and crooked roads. His salary was \$300.00 plus whatever the members contributed. The Ontario District furnished him with a horse and saddle. His successor was Vicar C. Jobst, and in 1885 Candidate H. C. Landsky. Under his untiring efforts Milz, Ferrie, Magnetawan and Alsace were added to the field. Upon Landsky's glowing reports he was given an assistant in Student V. Bickert. Pastor Landsky himself, however, accepted a call to another field (Logan). He was succeeded by Pastor C. Germeroth who remained in the field for nine years, from 1891-1900. During his pastorate the new church in the Village of Magnetawan was dedicated, a preaching station opened at Sprucedale. Milz and Ferrie, however, were discontinued because most of the members followed the great migration to Western Canada.

"In 1908 a parsonage was built in Magnetawan. During Pastor Sander's time (1913-1915) the church at Magnetawan was almost completely destroyed by a severe storm. In 1915 Germania was added to the parish, the Canada Synod having withdrawn from the field. Since the departure of Pastor Germeroth, the parish has been served by the following: C. Lilie, 1901-1905; Theo. Bloedel, 1905-1908; C. Volz, 1908-1909; J. Cohrs, 1910-1913; H. Sander, 1913-1915; Students H. Hornburg and Otto Heinitz, 1915-1918; R. Frank, 1918-1922; R. Koessel, 1922-1929; C. T. Schmidt, 1930-1934; R. Scholz, 1934-1944; (Pastor Scholz opened preaching stations at South River and at Kashi Lake); Martin Schieman, 1944-1946; George Jacobs, 1946-47. The parsonage was destroyed by fire in 1947. Since 1947 the Magnetawan Parish has been served from North Bay by Daryl Meyer, 1947-1948; F. Ruthkowsky, 1950; George Herbst, 1951-1953. The latter's pastorate was terminated by his untimely death." (John Woelfle and F. M.)

VII. NEW ONTARIO

"New Ontario has been the Ontario District's mission field of a later era: the mining and industrial era. When silver and gold were discovered in Northern or New Ontario, our Lutheran people moved in, and the Church moved in after them. Pastor John Neeb, of the Ottawa Valley, knew many of them and was sent, in 1907, to explore the field. He organized mission stations in North Bay, Cobalt, North Cobalt, Haileybury, Engelhart, Matheson, Cochrane and Kruegersdorf (Wawbewawa). Other stations were opened as mining operations were extended.

"For a few months the field was visited by Pastors Neeb, Zimmerman and Saar, pastors in the Ottawa Valley. Then Candidate Schwidder was called and remained in the field until 1909. During his pastorate a church was built in North Cobalt. During the vicarage of Student Alfred Stoskopf the church was dedicated. In May, 1911, Candidate Albert Dede was installed. His pastorate in this field was richly blessed, six new mission stations being added: Porcupine, Kelso, Sese kinika, Mond, Giron Lake and Garson. To visit every station it was necessary for Pastor Dede to travel 1,200 miles by rail and from 25 to 30 miles by foot. He preached as often as seventeen times a month. During his time the church at Wawbewawa was built. The next pastor to serve the field was Candidate M. Russert. This was during World War I. The work was greatly hindered because of the prejudice against our people and our church. The rural church at Kruegersdorf alone was unaffected. Burkes came in as a preaching station.

"In May, 1916, the field was served by Vicar L. Higenell, and beginning with August, 1917, by Vicar Oscar Battenberg. His stay, however, was cut short when he was drafted into military service. (After his graduation he served successfully in London, England, until his untimely death in 1933). Following his departure in 1918 the field was served every six weeks by various pastors while the stations Otter, Bushnell and Matheson East and West were added.

"In 1919 it was considered advisable to unite the Magnetawan and the New Ontario parishes and to have them served by one missionary. Apparently, many of the stations once served by our pastors had been dropped, the members having moved to other parts of the field in quest of work. Rev. R. Frank of Magnetawan served the two fields. This arrangement continued until 1922 when the parishes were again separated and Candidate W. Biesenthal was installed. New stations were added: Connaught and Porquois Junction, Schumacher and South Porcupine. Pastor Biesenthal had barely moved his furniture into the parsonage at North Cobalt when, on October 4, the great Haileybury fire destroyed large areas in New Ontario including North Cobalt, our church, the parsonage and the pastor's furniture. Shortly afterward a new parsonage was built at Wawbewawa. In 1926 the parish was extended to include Timmins. Student M. J. Michael served the field, living first at Wawbewawa and later in North Bay.

"The North Bay Mission can be traced to the building of the Temiskaming and Northern Railway. It was served by the men from New Ontario until the calling of Pastor N. C. Kritsch. During his pastorate (1926-1946) a beautiful stone church was built. (The congregation owns a parsonage too). Candidate W. O. Rathke served in New Ontario from 1926 to 1929. During his pastorate Iroquois Falls and Hoyle were added to the parish. His successor was Rev. F. Messerschmidt, who, after six months' service, was forced to resign because of ill health. Pastor Kritsch then served the field, with North Bay as his base, until 1930 when Candidate W. Pieper was called. During his pastorate (1930-1937) Kirkland Lake and Rouyn were added. In 1936 it was considered necessary to engage an assistant, and Candidate W. Heinze was called. Student Erhard Roth assisted him. Then followed Hilbert Huth, Martin Schieman, Lorne Ruhl, F. Ruthkowski, M. Brondos, H. Kusils, J. Korcok and A. W. Moldenhauer." (John Woelfle and F. M.)

Sudbury

Sudbury, the home of INCO (International Nickel Company), is the hub of a great mining area. Ninety-six per cent of the world's nickel supply comes from the Sudbury area.

A C.P.R. line inspector, a brother of one of our pastors, did some preliminary exploratory work and then appealed to Pastor N. C. Kritsch of North Bay for help. Pastor Kritsch made a number of trips to Sudbury in 1928 and 1929. He also conducted several services. He was impressed with the prospects and reported it to the Ontario District Executive Committee.

A Finnish pastor from New Jersey was asked to look over the field for us with the view of starting Finnish work, since there were about 3,600 Finnish people in Sudbury at that time. Later it was decided to begin with English work, but the pastor's call stated that Finnish work was to be carried on as soon as the pastor had learned enough of the Finnish language.

On May 18, 1930, Pastor Kritsch installed the first resident pastor, Rev. C. H. Neuhaus, of Russelville, Arkansas, in the Orange Hall on Monk Street. At first the development of the field was slow, due to some extent to the floating population, unemployment and the Depression. But gradually the economic pendulum began to swing back and Sudbury has since passed the 50,000 population mark. Under the guidance of God, the fruits of the untiring labours of the pastors are now being gathered, the congregation showing a constant increase in numbers.

From the Orange Hall and the home on Pine Street East, the congregation and the pastor's family moved to a leased store building on Minto Street. It was here that St. John's congregation was organized in February of 1932 with 12 voting members — 4 Canadian-born and 8 recent immigrants (who used the German language).

During Pastor Huth's time (1933-1946) a good piece of property was purchased on Elm Street. The house served as combined chapel and parsonage. Since this property was located on the main street of the City, it was possible eventually to realize a handsome profit on the sale of it.

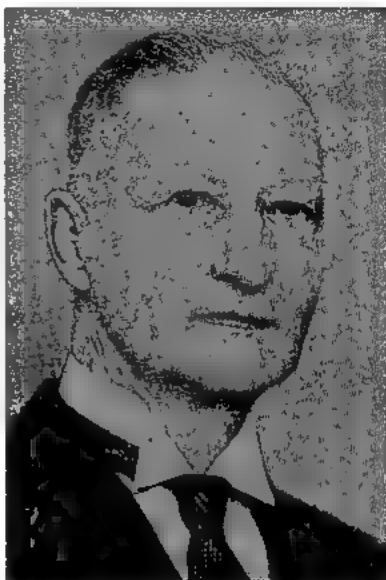
A large house, with beautifully situated vacant lots, was purchased at the corner of Pine and Alder. The house served as parsonage. On this property a beautiful stone church was built in 1947. The house which had served as parsonage was sold and a new parsonage was attached to the church in 1950.

Within the past few years, expansion has been rapid in the Sudbury field and much work has been done in Levack, Lively and other developments. Besides the pastors already named, the Sudbury field has been served by Pastor L. Ruhl and, at present, by Pastor E. Mueller. (*Souls* 398, *Communicants* 247)

VIII. NEW-CANADIAN MISSIONS

The arrival of many thousands of immigrants from war-torn Europe after World War II presented a great challenge to the Ontario District. Among the new arrivals were thousands of Lutherans. There were Estonians, Latvians and Lithuanians, as well as many German-speaking refugees from a dozen or more countries. These people were the victims of Communist terrorism. They either had to accept Communism or face deportation to Siberia, torture and death. Millions, therefore, fled to Germany, Austria and Sweden, and from these countries many came to Canada.

To meet this great missionary opportunity, European Lutheran pastors were engaged, after thorough examination as to doctrine and practice, to serve these Lutherans in their own language. Four Estonians, five Latvians and two German-speaking pastors, one of whom also preaches in Lithuanian, were placed into service. Canadian pastors who still have a knowledge of the German language also conduct German services.



Pastor C. T. Weitzstein, Chairman of
Dept. of Mission and Church Extension

In order to finance this work the Ontario District requested assistance from the Lutheran Church - Missouri Synod. In consequence of the granting of this request, Ontario (in 1952) again became a subsidized District.

The task of the pastors working among the new-Canadians is greater than to provide services only for these people in their native tongue; they must do mission work among them, in the fullest sense of the word, since many of them were not affiliated with the church in their native land.

The principle that the congregation shall call its own pastor was followed wherever it was possible, although in a few instances a pastor was sent by the Mission Board of the Ontario District into various fields to gather the people into congregations. The largest of these are in Toronto: St. John's, Estonian, 1,800 souls; St. John's, Latvian, 1,600 souls; and Dreieinigkeit, German, over 1,000 souls. Bethel, German, in Kitchener has over 600 souls.

The list of pastors serving new-Canadian parishes and the places served are:—

Estonian: Rev. Oskar Puhm, Toronto, St. John's; Rev. John Teras, Toronto, Trinity; Rev. Ernst Lootsma, London, St. Catharines and Amherstburg; Rev. Oscar Gnadenteich, Ottawa, Montreal, Timmins, Kirkland Lake and Matheson.

Latvian: Rev. Arnolds Lasis, Rev. Arturs Briedis, associate pastor, Toronto; Rev. Viesturs Sefers, London, Sarnia, St. Catharines, Welland; Rev. Harry Kusils, Montreal, Ottawa; Rev. Edward Kergis, Sudbury, Kirkland Lake, Noranda.

German: Rev. C. T. Wetzstein, Kitchener, London, New Hamburg; Rev. Leo Kostizen, Grace, Toronto (also Lithuanian), and Brampton; Rev. W. H. Goegginger, Dreieinigkei, Toronto.

On January 1, 1954, approximately one-third of the membership of the Ontario District consisted of new-Canadians.

(H. H. Erdman, Field Executive)

IX. OTTAWA VALLEY

Our journey from area to area and congregation to congregation takes us now to the beautiful Ottawa Valley, with its rugged hills, dense forests, and interesting lakes and rivers. The upper part of this valley seems to have received its first settlers about the year 1860. The Townships of Alice, Wilberforce, Grattan, North and South Algona as well as parts of Sebastopol were settled by families, many of whom had emigrated from Pomerania and West Prussia, Germany.

Though they were poor in material things, they were rich in energy, frugality, perseverance, and determination to establish themselves in this new land. They felled the trees to erect their homes and cleared the land to sow their seed and reap their harvests. But they were not satisfied with mere material progress. They were hungry for the Word of God and the Sacraments. They longed for divine services and Christian fellowship.

For a view of the development of Lutheran church activity we again refer to our friend Dr. Eylands, who records on page 113 of his book: "The beginnings of the Lutheran Church in Pembroke date back to 1861, in which year the Evangelical Lutheran Synod of Canada sent Rev. L. H. Gerndt* into this district to look up the scattered German settlers, preach the Gospel to them in their own language, and organize them into congregations affiliated with the church of their faith.

"In 1863 he conducted the first Lutheran services in the Town of Pembroke, then in its earliest infancy, and located in that section now known as Lower Town. His field of activity covered all the German settlements in Petawawa, Alice, Wilberforce, and as years went on, extended to Renfrew, Denbigh, Admanton and Ladysmith, Quebec, so that in the year 1869 he was given an assistant in the person of Rev. F. W. Franke. Pastor Gerndt labored unceasingly in his large parish, travelling from place to place in the most primitive manner, enduring hardships and privation, searching for and gathering the small groups of Lutherans, and thus laying the foundations on which the now flourishing congregations were established. He was called from his work in this section in 1871."

1. Locksley-Alice

It stands to reason that in such a large field the best of men would leave room for dissatisfaction. Besides, Dr. Eylands records that the immediate successors to Pastor Gerndt remained in the field no longer than one year each. It is not surprsing, then, to learn that thirteen families in and around Locksley, disappointed with some of the preaching that they heard from itinerant preachers, resolved on October 9, 1873, to organize Grace Evangelical Lutheran congregation. What does surprise one is that Rev. F. W. Franke, who had been appointed assistant to Pastor Gerndt, should have been the one who is reported to have advised the newly organized congregation to apply to the faculty of Concordia Seminary, St. Louis, for a candidate.**

*Apparently a roving missionary sent by the Pittsburgh Synod to serve settlements in Ontario.

**Our collaborator, Pastor Woelfle, has solved the mystery. He comes up with the following information: "In 1872 Franke severed his connection with the Canada Synod. Shortly after, he accepted a call to the 'Missouri' congregation in Middleton Township (Delhi), Norfolk County, having passed a colloquium (examination) and having been accepted into membership of the Missouri Synod."

The Board of Assignment at St. Louis directed the Locksley call to Candidate H. W. Schroeder. Before he arrived in Locksley, the small congregation had resolved to build a church (40 feet by 26 feet) on the four acres of land donated by a member. It was ready for dedication on November 9, 1874. A school was erected in the following year, and in 1876, a parsonage. Pastor Schroeder left a record of his journey to Locksley: "Shortly after I received the call to Alice - - - I set out on my journey. I travelled to Cleveland, Ohio, where I met President Wyneken. I visited with him for two days. Then I crossed Lake Erie on a mast-and-steam boat. From Port Stanley I travelled by train to Middleton (Delhi) where I spent several days with Pastor Franke, my predecessor in Locksley. Together we travelled by train and wagon to Elmira to attend conference. There I was ordained by Pastor Ernst, assisted by Pastor Linsenmann. The next morning I left for my mission field and travelled by train to Renfrew Village, then by stage to Pembroke, where I was received by six trustees who escorted me to my charge seven miles from Pembroke - - -. The secretary of the congregation offered me an old log house for a home. Here I was, in the far north of Ontario, many hundreds of miles away from my closest brother in the ministry, hidden away in the thick forest, a pioneer, and yet so little work."

Pastor Schroeder's fear of "so little work" was entirely unfounded. From everywhere along the Ottawa River and inland, the Macedonian call, "Come over and help us", echoed in his ears. Here is his account: "My congregation had now increased to twenty-five families. I also began a mission in Pembroke. I preached every two weeks, in the afternoon, for the benefit of the young people from my congregation who had found employment there and found it difficult to return home over the week-end. I was also invited to come to the 10th Concession (Alice Township) and to Petawawa, then to Wilberforce (Germanicus), Grattan (Augsburg), Palmer Rapids, Mt. Egel and Silver Lake. In less than one year I was serving ten congregations and preaching stations. Besides this, I conducted school three days every week in Locksley, and on Saturday and Monday mornings at whichever place I preached on Sundays. I was now overburdened with work, but when I received a letter from a certain man inviting me to come to the City of Ottawa to conduct services, I gladly accepted the invitation."*

In 1878 Pastor Schroeder's field was divided: Wilberforce, Grattan and Palmer Rapids forming one parish, while Locksley, Alice, Petawawa and Pembroke, under the pastorate of Schroeder, constituted the other. When Pastor Schroeder accepted a call, his successor was Candidate R. Eifert, who was followed by Candidate L. Schmidt, then by L. Zimmerman, H. C. Land-sky, G. Herbst, H. Huth and, at present, Pastor P. L. Fiess.

After much urging over a period of years, nineteen twenty-five at last saw the present alignment of parishes effected whereby Pembroke and Petawawa constitute a parish, and Locksley and Alice another. This arrangement enabled both parishes to become self-supporting, while the pairing of the two smaller congregations required a subsidy from the Ontario District. The combinations Germanicus-Eganville and Augsburg-Silver Lake were

*From the diary of Pastor Schroeder, sent by his wife to Pastor Woelfle.

formed prior to 1925 (1893 and 1896 respectively). (*Souls* 247, *Communicants* 174.)

2. Alice

St. Stephen's on Highway 62 in Alice Township was organized in 1873, the same year as Grace in Locksley, under the guidance of Pastor F. W. Franke. The line-up of pastors parallels that of Grace until we reach the pastorate of H. C. Landsky. From then on the names are: C. Lorenz, A. Wuggazer, E. Schroeder, G. Pranschke and R. Frank, because Alice formed a parish with Petawawa (1901-1925). Under the present arrangement (Alice-Locksley), Alice has been served by Pastors G. Herbst, Hilbert Huth and, at present, by P. L. Fiess. (*Souls* 81, *Communicants* 63)

3. Germanicus-Eganville

The beginning of St. John's Congregation at Germanicus (a few miles northeast of Golden Lake) dates back to 1860 when it was organized by Pastor L. Gerndt and subsequently served by Pastors F. W. Franke and F. Ehinger. It was after Pastor Franke had left (1873) that the people invited Pastor H. W. Schroeder of Locksley to come to conduct services. In 1878 the first resident pastor (G. Wildermuth) was installed and the first church dedicated. Germanicus has been served successively by Pastors Bruss, Naus, R. Kretzmann, H. Wentz, A. Saar, N. Sereres, F. Schiemann (under whose guidance the present spacious church was erected), C. Lanz and Theo. Schulze. Church and parsonage, with the backdrop of a lovely pine grove, make a fine impression as one passes on a modern highway between Golden Lake and Pembroke. (*Souls* 229, *Communicants* 155)

4. Eganville

The members of St. Luke's congregation at Eganville originally belonged to St. John's, Germanicus, but they formed a congregation of their own in 1887. This arrangement proved unsatisfactory at first; the congregation dissolved and the members returned to their mother church. In 1893, however, Pastor Wentz reorganized the congregation as St. Luke's and, on October 4, 1896, a church was dedicated. Since Eganville constitutes a part of the Germanicus Parish, it has, of course, been served by the pastors named above, beginning with H. Wentz. (*Souls* 195, *Communicants* 113)

5. Augsburg-Silver Lake

It seems that the first Lutheran settler in the Augsburg area came (in 1862) from Pomerania, with a family of seven children. Since there was no Lutheran Church in the district, the family walked twelve miles to church at Germanicus in spite of weather, distance and condition of roads or trails through the dense forest. They met Pastor Gerndt. Upon their invitation, he came to Augsburg and conducted services in their home. Other settlers associated with the worshippers and a congregation was formed.

In the course of time trouble developed. In 1874 eight to ten members severed their connection with the congregation for reasons of conscience. As a result they were deprived of the house of worship and were

forced to meet elsewhere for divine services. They appealed to Pastor Schroeder of Alice (Locksley) and Wilberforce (Germanicus) and under his leadership reorganized as Zion Evangelical Lutheran Church. Five years later they were privileged to dedicate a new church under the pastorate of Rev. G. Wildermuth.

Their first resident pastor was Rev. Robt. Kretzmann. Due to his emphasis of the importance of religious training of the young, a school was built alongside the church.

Besides Augsburg, Pastor Kretzmann served Silver Lake and Palmer Rapids. Since the parish was widespread, it was decided to erect two smaller churches rather than a large one. That is how Silver Lake came to be organized as a separate congregation on January 8, 1896. Pastor Kretzmann had meanwhile been followed in the pastorate by Rev. H. Kanold (1894-1900). Both congregations built new churches at this time, the one in Augsburg was dedicated in 1895 and the one at Silver Lake a year or two sooner.

In 1901 Rev. John Neeb began his pastorate in Augsburg and Silver Lake. Under his leadership a new school was built at Silver Lake. The successors of Pastor Neeb were C. Volz (1909-1916), M. Russert, L. Kaesmeyer (1918-1928). During his pastorate a new parsonage was built in Augsburg, the old one having been destroyed by fire shortly before he came. Pastor Kaesmeyer resigned on account of ill health. Pastors R. Brenner (1928-1945) and M. Schieman have since served the parish. Augsburg: (*Souls* 196, *Communicants* 141), Silver Lake: (*Souls* 118, *Communicants* 82)

6. Palmer Rapids-Lyndoch-Purdy

It is rather difficult to ascertain the time when mission work was undertaken in this region, which lies in the picturesque but agriculturally unimportant highlands broken by the mighty Madawaska River. It may have been about 1875 when the field was visited by Pastor H. W. Schroeder. The records indicate that in 1878 Wilberforce (Germanicus), Grattan (Augsburg) and Palmer Rapids formed a parish and were served by Pastor G. Wildermuth and by other pastors who successively lived in Germanicus. Not until August 3, 1889, was First Lutheran Church dedicated in Palmer Rapids. In 1897 the parish received its own resident pastor, Candidate A. Saar, who began services in Lyndoch also. He was followed by Pastor Junge whose successor was Vicar E. Bartush. After the long vacancy, Pastor J. Kutter was called (1906). He opened the Purdy preaching station. Then followed Pastors N. Sereres, G. Pranschke, W. Thiemeke, F. Schade, K. Going, Student Schieman, C. Lantz. Since 1945 the parish has been served from neighboring parishes by Pastors R. Brenner, F. Schieman, Carl Lantz and M. Schieman. Palmer Rapids: (*Souls* 26, *Communicants* 23), Purdy: (*Souls* 37, *Communicants* 22)

7. Pembroke-Petawawa

As stated above, work in Pembroke was begun in 1875 when Pastor Schroeder started preaching there for the benefit of the young people, particularly, who worked in town and could not easily go home to the

country churches on Sundays. The services were conducted in a private home for fourteen years.* Organization of the congregation as St. John's Lutheran Church was not effected until 1891 under the direction of Pastor L. Schmidt who served from 1887-1896. When he resigned on account of ill health, Rev. L. D. Zimmermann was called. During his pastorate a small church was erected at the end of Miller Street. Pastor Zimmermann accepted a call to Connecticut in 1907 and the congregation called Rev. H. C. Landsky. During his pastorate a new church was erected in 1920. This colourful pastor used to claim that the steeple of his church is, or was, the highest of any church in town. Plans for increasing the space for the Sunday School have been under discussion for some time.

Pastor Landsky died in 1925. He was succeeded by Pastor T. Luft of Okalona, Ohio. The parsonage was built at this time. When Pastor Luft accepted the call to Dashwood in 1933, Pastor C. H. Neuhaus of Sudbury succeeded him. (*Souls* 821, *Communicants* 564)

8. Petawawa

Christ Congregation in Petawawa Township was organized in 1883, the nucleus being composed of former members of Grace Church, Locksley. A frame church was erected. It has been altered and renovated several times and, though inadequately, still serves its purpose.

Due to the proximity of Camp Petawawa with its expansion and due to increased employment offered by Atomic Energy of Canada and due to rapid Hydro Electric development, it is likely that the members of Christ Church will not drift away to labor centres as they have done in the past. As a result of this new condition, ways and means for erecting a new church have been under discussion for several years, and some funds have been gathered.

At first Petawawa was a part of the larger parish (Alice, Pembroke, Locksley). Between 1901 and 1925 it was served from Alice (Pastors C. Lorenz, A. Wuggazer, E. Schroeder, G. Pranschke and R. Frank). Since 1925 Petawawa has been served by pastors from Pembroke (Pastors T. Luft and C. H. Neuhaus). (*Souls* 172, *Communicants* 115)

9. Ottawa

We cannot refrain from making the striking story of the beginning of St. Paul's available to a larger number of interested people. Hence we quote the opening paragraphs from the *Anniversary Booklet* published in 1934:—

"Following the Franco-Prussian War of 1870-71, Germans in large numbers emigrated from the Fatherland. The American continent was to them the land of unlimited opportunity, and while the stream of immigration was largely diverted to the great Republic to the South, a few of the arrivals found their way to the young capital of the newly confederated Dominion of Canada.

*Pastor Ruhland used to say, "Even envy could not deny the family the honour of having done so nobly"—"Diese Ehre muss ihnen der Neid lassen."

"With proverbial German thrift and industry, they set about with a determined will to establish homes for themselves in the new country. Known as diligent and conscientious workers, they readily found employment, even though long hours of toil were rewarded with low wages. Material hopes, which had run high, began to be fulfilled in a modest way—and yet these immigrants suffered keen disappointment.

"Born of Lutheran parents and reared under godly influence in their native province of Pomerania, their failure to find their beloved Lutheran Church was a heartbreaking experience. Accustomed to assembling in the House of the Lord every Sunday, the thirst of their souls was not satisfied. Wandering about from one church to another, eagerly searching for the Bread of Life, their honest efforts met with dismal failure.

"For want of spiritual care the first settlers already contemplated returning to their native shores or removing to other districts where the Lutheran Church was established, when a certain preacher offered to serve them with Word and Sacrament in their mother tongue. After two years, however, they came to the conclusion that this man was not dispensing the unadulterated Word as they had learned to know it in their Lutheran Catechism. Like the early Christians at Berea they searched the Scriptures diligently, whether those things were so, and mindful of St. Paul's admonition, 'Mark them that cause divisions and offences contrary to the doctrine ye have learned; and avoid them,' they withdrew from preaching which they recognized as unscriptural.

"Not without divine purpose were the paths of a tailor, whose distant relatives are still numerous in the congregation, directed to Ottawa from Chicago. He had been a member of a well-established Lutheran congregation in the great western metropolis, and was now largely instrumental in establishing St. Paul's Lutheran Church in the Canadian capital."

He directed a letter to his former pastor, Rev. H. Wunder, who, in his answer, gave him the name of Pastor Schroeder in Locksley. A letter was sent to him. This is the way Pastor Schroeder, years later, wrote of his reactions:—

"When I received the invitation from Ottawa to come and preach, I told the people by return mail that I would come immediately. I arrived on Saturday evening and was received most cordially. A Presbyterian congregation offered us the use of its church and on Sunday morning we conducted services at the early hour of 8:30 so that the worship hour (10:30) of the hostess congregation might not be interrupted. When the church door was unlocked, the people flocked in.

"I was disturbed when I noticed during the singing of the liturgy and the delivery of my sermon that many hearers were crying. After the service I asked the reason why so many tears were shed, while I had expected happy faces. They told me, 'We could not hold back our tears. The service was so touching and so much like home. And to again see a Lutheran pastor in his official robes impressed us.' In the afternoon we had another service and in the evening, a meeting. Two weeks later I visited Ottawa again, when a Communion Service was conducted which was attended by 98 guests. In the evening we held our customary meeting. It was resolved to erect a church, to call a pastor and to be a self-supporting congregation." Pastor Schroeder conducted the first Lutheran service November 8, 1874, and on

November 14 the congregation was constituted as "The First Evangelical Lutheran St. Paul's Church."

The first resident pastor was Candidate A. Senne who was installed on August 8, 1875. A few months later the first (frame) church was dedicated. Pastor Senne's successor in 1881 was J. C. Borth of Floradale, Ontario. During his pastorate the imposing stone church on King Edward and Wilbrod Streets was built and a branch school in New Edinburgh started. The next pastor was Wm. Moll (1897-1903). A new, two-storey school was built, also a new parsonage which stands next to the church. Pastor Moll's successor was Pastor G. Eifrig who, in 1909, was elected professor at our Normal School at Addison, Illinois (now River Forest). From 1909-1931 Pastor H. Ruhland fathered the large congregation. Then followed Pastor W. Mundinger, M. J. Michael and G. H. Raedeke. During the latter's brief pastorate, extensive alterations and enlargements were made in and about the beautiful church.

St. Paul's has always realized the value of a Christian Day School and is one of the few congregations in Ontario which still supports one. Until 1885 the pastors taught school. Then it was resolved to call a teacher, and Teacher H. Natemeier was assigned this call. He was followed by O. F. Rusch, A. Peetz, O. Dubpernell, H. C. Bruer (1897-1917, his entire teaching life), Wm. Schroeder, Miss E. Holz, Miss M. Kritsch, Miss M. Ruhland, Mr. A. Huebner, Vicars Letterman and Bunjes, Mr. W. H. Wilke (1917-1947), Students M. Bruer, A. Pollex and W. Bruer, Mr. O. W. Schultz (1928-1941), Students W. Kirk and Wilmer Steil, Mrs. Charles Bruer, Student Philip Fiess, R. Wetzstein, Miss G. Heinsohn, Miss R. Dzur, O. L. Brenner, Miss E. Kane, Miss G. Voehl, Miss E. Biesenthal, Miss D. Hasse and Mr. Walter Odean. (*Souls* 1,196, *Communicants* 822)

10. Ottawa (St. Luke's)

When the membership of St. Paul's became too large for its church building, it was resolved to organize a second congregation in New Edinburgh where some eighty families of St. Paul's resided. A branch school had been operated there since 1895. And "as so often in the history of our Synod, this branch school developed into a daughter congregation and proved itself the soundest foundation for expansion."

When, after due deliberation, the time was considered auspicious by the mother congregation, she was most generous in putting the daughter on her feet. Not only were the families residing in the territory given a peaceful release from St. Paul's for the purpose of organizing the congregation, but St. Paul's gave the building site of the church on MacKay and Noll Streets, plus the existing school, plus \$7,600.00 in cash.

On August 4, 1914, the congregation was organized as St. Lucas Evangelical Lutheran Church. The combination church-and-parsonage was dedicated and the first resident pastor installed on October 24, 1915, which is commonly considered the anniversary date of St. Lucas. The pastor was Rev. A. Orzen who had been called from the Gas Line-Snyder Parish. When he accepted the call to Kitchener in 1922, Pastor A. Dashner became his successor. His untimely death in 1946 made it necessary to call another pastor (R. Witt, 1947-1953). Pastor Witt's successor is Rev. Martin Renner of Langdon, N.D.

The New Edinburgh Christian Day School was operated by St. Paul's

Congregation from 1895 to 1915. The first teacher, Student Schaefer, served but a few months. On August 16, 1896, Graduate George E. Hartwick, a native of Fisherville, Ontario, was installed as teacher. He held this office continuously until 1945 when he entered the Church Triumphant. His successor was Mr. Clifford Braun who taught in St. Lucas School one year. The present teacher is Mr. Phil. Enders who came to Ottawa from Alberta. The school is located on Dufferin Street. ("An incentive to good citizenship for the children of the school is the fact that it faces the spacious grounds of Rideau Hall, the official home of Canada's Governor-General.") (*Souls* 525, *Communicants* 400)

11. Ottawa (Our Saviour)

"The Lutheran Church of Our Saviour" is the name of the newest congregation in Ottawa. It is situated in Westboro, a district which was canvassed by Student Goetting during the summer of 1951. The organization took place on October 15, 1951, in the home of Mr. and Mrs. Emmanuel Yensen. Pastor R. Witt of St. Lucas' Church looked after the mission until he was called into another field in 1953.

12. High Falls (Poltimore)

German settlers arrived in this romantic and picturesque part of the Province of Quebec (the Laurentian Mountains) as early as 1850, but it was not until Pastor August Senne, Ottawa, (1875-1881), called upon them that they had their first Lutheran service. The congregation was organized by Pastor J. C. Borth, Ottawa, (1881-1897) as St. Paul's Evangelical Lutheran Congregation.

Pastor Borth described a journey to High Falls as follows: "Access was had under great hardships. Take my first trip to High Falls, for instance: A three-mile walk to the Ottawa station, railway to Buckingham Junction, then an hour's ride on an old stage to Buckingham. Here over night. Saturday morning a long ride in a small Indian birch canoe, on each end a faithful member paddling, I, sitting in the middle from 8 a.m. to 5 p.m. On the way up the Livre River, there were two rapids which had to be circumvented with canoe and baggage on rough shores. When we left the river we had to cross a big mountain, then continued on foot another stretch along the upper river, reaching our destination at 10 p.m., returning Monday morning the same way."

The congregation was subsequently taken care of by Vicars Ziegenheim and Massman. The first resident pastor was C. H. Ruppel. He was followed, in turn, by Pastors H. Schmidt, H. Pflug, F. Schiemann, Schimmelpennig, Ness, Iseler, Vicar J. Woelfle, Pastors Mueller, Moehring, F. Measerschmidt, W. Heinze, H. Raab, H. Kritsch and now G. Goepfert. The congregation was threatened with extinction in the year 1928 when the McLaren Company decided to utilize the falls for a power plant. Many of the members were relocated in the neighborhood; some settled near Ottawa and others in Western Ontario. The church buildings were moved to higher ground near the Village of Poltimore. (*Souls* 153, *Communicants* 125)

13. Inlet

The history of St. Matthew's Congregation at Inlet is similar to that of High Falls (Poltimore), except that it had but three resident pastors. The congregation was organized about 1890 and has been served from Ottawa, from High Falls, by students and, a few times, by resident pastors, namely, A. Wegener, R. Scholz, H. Huth, W. H. Munding. The congregation owns a neat little church and a parsonage. (*Souls* 124, *Communicants* 86)

14. Montreal

Our work in Montreal was started in response to a repeated remark of our venerable President F. Pfotenhauer at the Synod in Dashwood (1925): "The Ontario District ought to have mission stations from sea to sea in Canada." The nearest our Ontario District came to realizing the beloved doctor's vision was that a missionary was stationed in Montreal, where ships from the Atlantic reach their port and present-day terminal.

The first missionary to be called was Candidate Frank Messerschmidt who arrived in 1927. The soil is hard in this Roman Catholic stronghold. After two years of faithful labor, conditions were such that the successor to Pastor Messerschmidt, the Rev. M. J. Michael, had to write, "I began my work with three souls only, former members of our churches in Ottawa. Services were conducted in homes. Later on, the basement of the French Protestant St. Jean Church, on St. Catherine Street East, was rented. Beginning Easter, 1930, the congregation permitted us to worship in its auditorium.

"Because of the many unchurched German immigrants who had settled in Montreal in the '20's, services were conducted alternately in English and in German. During the '30's there were nine Lutheran missions of different synods in Montreal. Language was a hindrance to growth. Seventy-seven per cent. of the population was French Catholic. A few transfers of Missouri Lutherans from Ontario and from the United States helped our mission along. The Lord was good to us and opened doors here and there, with the result that a congregation could be organized in 1933. In 1938 our congregation numbered 125 souls. But the Depression brought about constant financial difficulties. Wages were miserably low in Montreal. There seemed to be no hope of building a badly needed, though modest, chapel. Loans from our District Church Extension Department were refused. In 1939 I accepted a call to Ottawa."

Pastor Hilbert Huth was Pastor Michael's successor. Subsequently, Students Martin Schieman and Lorne Ruhl had charge of the mission. In 1943 L. Baldwin was called. Services during his pastorate were conducted in a chapel at the University. But the work was discouraging. Due to the War, Germans withdrew from the mission and other members were transferred to large cities in Ontario. When Pastor Baldwin left, the Mission Board consented to the amalgamation of our congregation with the Slovak Lutheran Ascension Church of the Slovak Synod, which is affiliated with our Synod.

In the Spring of 1953, after repeated requests by more than a hundred Latvian Lutherans, the Department of Missions of our District has authorized the support of a Latvian Pastor in Montreal. The congregation called Pastor H. Kusils of Kirkland Lake, Ontario. Services are held in Ascension Lutheran Church of the Slovak Lutheran Synod.

PRAISE GOD FROM WHOM

ALL BLESSINGS FLOW!

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Page 34—An Ancient Conference (Kitchener, Sept. 8 to 14, 1885)

Sitting, left to right: H. Bruer - M. Halboth - President F. Dubpernell (fondly dubbed "Das Dubpernellche" - Little Dubpernell) - President of Synod, H. C. Schwan - A. Ernst (in Ontario on a visit) - (person not identified) - P. Andres
Standing: (First man not identified) - R. Eifert - J. Frosch - C. Borth - (next two not identified) - F. Bente - J. Kirmis - (next three not identified).

Page 35—A Conference (at Sebringville, April 9, 10, 1907)

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Page 44—A pretty drawing loaned to us by Immanuel Lutheran Church, Sebewaing, Mich.

Page 48—Evolution of Churches

1. A drawing loaned to us by Immanuel Lutheran Church, Sebewaing, Mich.
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3. Howick (simple brick with tower)
4. Floradale (simple brick without tower)
5. Desboro (stone church renovated)

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6. Kitchener (St. Paul's) - (imposing brick with tower)
7. Ottawa (St. Lucas) - (combination church and parsonage, designed by W. E. Noffke, architect)
8. Petersburg early Schmalz design, by W. H. E. Schmalz, architect)

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9. St. Catharines (later Noffke design, stone construction)
10. London (contemporary design, W. E. Noffke, architect)
11. Port Colborne (latest Schmalz design)

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